A Little Further Clarification On N.C.C.M. Program

I am well pleased with the enthusiasm shown by the different parish sodalities over the organization of the Diocesan Council of Catholic Men. They are now asking where the meeting will be held for the election of diocesan officers by the various District and Deanery Organizations.

As a member of the Administrative Board of Bishops, and also as Chairman of the Committee on the National Shrine, I must leave for Washington on Thursday evening of this week, and following that meeting, as a member of the Executive Board of the Catholic Church Extension Society, must attend a meeting in Chicago on November 23 and, therefore, will not be able to be present for a diocesan organization meeting before that time.

In the meantime the parish officers of the Holy Name or any other men's organization can hold their meetings, appoint parish members as "Block Captains," and arrange for the distribution of the collection envelopes during December.

MOST REV. JOHN F. NOLL, D.D.

In all Protestant congregations of whatever sect the envelopes are not sent by mail nor through school children, but through men who are block captains. The word "block" is not to be taken literally because the gentleman may have two or three blocks to oversee. But while distributing the envelopes in that way the men will see whether there are some people, particularly unmarried, who are not making a weekly contribution to their parish church.

There is another advantage in all this to the men themselves. They become acquainted with one another; after a year the personnel of the block captains can be changed, and that will enable another gentleman to become acquainted with all the people in his area.

For a census it would be better if the block captains were interchanged so that one not too well acquainted in the census area might take a record of the families and individuals.

I have often remarked that the Protestant churches, which are so well financed, would not be financed at all if this method was not followed, because only one out of three Protestants attend a Sunday service with any regularity. The man who procures a pledge from every wage-earner among Protestants of his sect is responsible for the collection of the amount pledged each year, even if the signer of the pledge does not go to church.

The fact that all Protestants do it shows that it can be done; the fact that it has not hitherto been done that way in our parishes does not mean at all that it is not the better way. More personal contacts are needed in our Catholic churches, a little better acquaintanceship.

I shall also have a pamphlet for distribution dealing with the Martin Luther motion picture which we should like to have these men read then present to some non-Catholic friend or acquaintance.

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

Vol. XLII — HUNTINGTON, INDIANA, NOVEMBER 15, 1953 — No. 28

Official

Thanksgiving Clothing Drive

Be ready to make your contribution of clothing to the poor Korean people, young and old. A drive is being conducted in all Catholic churches throughout this nation during Thanksgiving Week, just as it is being conducted by Protestants this same month.

—‡—

The Archbishop will be in Washington, D.C. from Nov. 13 to the 20th; then will attend the Catholic Church Extension Society meeting of Board of Governors.

—‡—

Bishop Pursley has just returned home from his first visit to Europe and Rome.

—‡—

Pastors will kindly remind their parishioners from the pulpit of the Catholic News broadcasts at 6 p.m. every Saturday from Fort Wayne, every Sunday evening from South Bend, and every Saturday evening at 6:30 from Gary. Fort Wayne people are probably aware of Father Hession's Family Rosary broadcast at 10:15 p.m. Sunday.

—‡—

Instead of publishing the amount every parish contributed to the recent Mission Collection, we should like to let the people know whether they fulfilled their obligation by listing the names of parishes which contributed at least $2.00 per family. These were:

Fort Wayne	
St. John Baptist	$1,348.65
St. Peter	2,742.00
St. Paul	352.00
St. Mary	900.00
Angola	238.91
Avilla	311.26
Bluffton	321.65
Decatur	1,230.75
Gary, Holy Angels	2,094.00
Geneva	147.00
Hessen Cassel	269.00
Hebron	124.57
Lagro	60.00
Mishawaka, St. Joseph	1,620.10
Notre Dame, Sacred Heart	157.60
Rome City	328.29
Waterloo	240.50

Many of the parishes contributed close to $2.00.

We believe that most of our unmarried workers are not making any sacrifice for the spread of the faith — the chief purpose for the existence of the Church, and the chief interest of the Holy Father.

Youth Analyzes Its Own Problems, Points Solutions At National Meet

Boston —(NC)— A ringing challenge to those who would blame only young people themselves for so-called juvenile delinquency was the keynote of a series of national Catholic youth meetings here.

Delegates representing six million Catholic youth and their leaders were forcefully reminded of these other causes:

—The paternal delinquency of bad example and broken homes.

—A widespread "contempt for youth" ranging from birth control and housing restrictions to gross indifference about youth's problems.

—Exploitation of youth by purveyors of indecency and narcotics.

"Forgetful society and short-sighted elders," even after youth's sacrifices and heroism in two wars, are calling today's young people "the most immoral youth in history," Msgr. Joseph E. Schieder said in the keynote address at the second National Catholic Youth Convention. But in fact "you are the greatest group of youth we have ever known," he said.

Monsignor Schieder, Youth Department director of the National Catholic Welfare Conference, denounced "modern-day Pharisees" who ignore the fact that it is grown-ups who offer youth "every convenience to make you immoral."

"There are no teen-agers publishing lurid books or producing condemned films," he said.

The four-day convention of the young people themselves brought some 800 observers and delegates ranging in age from 16 to 26 from all parts of the country, including points as distant as Seattle and Texas. It was followed by a two-day meeting of the National Catholic Camping Association, and an over-lapping five-day meeting of the nation's Catholic youth leaders —the fourth National Conference on Catholic Youth Work. All are under the auspices of Archbishop John J. Mitty of San Francisco, Episcopal chairman of the N.C.W.C. Youth Department.

In keynoting the youth leaders' gathering, Archbishop Richard J. Cushing of Boston sounded a parallel warning against mistaking the causes of crime and immorality among youth.

"Juvenile delinquency is really adult delinquency," he said. "In very great measure the problem of juvenile delinquents is the problem of delinquent parents."

Archbishop Cushing stressed that parents' failures are not the sole cause of delinquency, and he cited a dozen other factors that contribute. But he noted: "If children are provided by their parents with the proper education, supervision and environment they seldom run afoul of the law."

Earlier, in a welcoming statement as host to the conventions, Archbishop Cushing had summed up the matter this way:

"Today, the problem of youth is uppermost in the minds and hearts of the entire American people. The term, 'Juvenile Delinquency' has become almost a household by-

Continued on page 8A

Gary N.C.C.M. To Air Radio Show

Gary — Beginning Saturday, November 14, the Gary deanery NCCM will sponsor a weekly radio program from 6:30 to 6:45 p.m. over station WWCA, Gary.

This will be a program of news of interest to Catholics prepared from a script compiled by the press department of the National Catholic Welfare Conference.

Chicago Priest Is New Bishop Of Rockford

Washington — (NC) — Msgr. Raymond Peter Hillinger, 49, rector of Angel Guardian Orphanage in Chicago, has been appointed Bishop of Rockford by His Holiness, Pope Pius XII. The announcement was made here by the Apostolic Delegate, the Most Rev. Amleto G. Cicognani.

Bishop-elect Hillinger will become the fourth ordinary of the Rockford diocese and he succeeds the late Most Rev. John J. Boylan, who died last July 19.

Born in Chicago, May 2, 1904, Bishop-elect Hillingyr is the son of Peter Leonard and Magdalen Neesen Hillinger, both deceased.

Last week, he received the rank of domestic prelate with the title of Right Reverend Monsignor.

Bishop-elect Hillinger attended St. Joseph's parochial school, Wilmette, and New Trier high school. He made his studies for the priesthood at Quigley Preparatory Seminary in Chicago and St. Mary of the Lake Seminary at Mundelein, Ill. He was ordained at St. Mary's Seminary on April 2, 1932 by Cardinal Mundelein.

After ordination Father Hillinger took post graduate summer courses at the Mundelein institution in labor work and preaching.

Continued on page 8A

NEW SCHOOL DEDICATION AND OPEN HOUSE — The new St. Joseph Grade School in Fort Wayne will be blessed on Sunday, November 15 at 3:30 p.m. by the Rt. Rev. D. L. Monahan, pastor of St. Patrick's Church and Dean of the Fort Wayne Deanery. Priests from the vicinity will attend the ceremonies. Open House will be held from 1:00 p.m. and after the blessing until 5:00 p.m. The school which has ten class rooms, full basement parish hall and a kitchen, will be occupied for classes on Monday, November 16. The new building costing approximately $300,000 was designed by Humbrecht and Associates, architects, and constucted by Michael Kinder and Sons, general contractors. The Rev. Stanley Manoski, pastor, the Rev. Ralph Larson, assistant pastor, and the parishioners of St. Joseph's Church, invite the public to the blessing and open house. — Christie Photo.

PRELIMINARY N.C.C.M. MEETING — Committee appointments made at the organization meeting of a South Bend Deanery unit of the National Council of Catholic Men are checked by officers. Left to right are: Arthur J. Quigley, secretary; Vincent Doyle, vice president; Msgr. John S. Sabo, dean; F. Paul Andres, vice president, and Rev. Andrew Grutka, diocesan director. Father Grutka will meet with representatives from the South Bend districts in Our Lady of Hungary parish hall on Friday, November 27 at 8:00 p.m. — South Bend **Tribune** Photo.

Gym, Music Room, Cafeteria

New Wing Planned For St. Joseph High School

South Bend—Definite plans to begin construction as early as possible on a $700,000 gymnasium wing addition to the new St. Joseph Catholic High school of South Bend are under way, according to an announcement by Rt. Rev. Msgr. John S. Sabo, dean of the South Bend deanery.

The funds will be raised through parish assessments which the Most Rev. John F. Noll, D.D., Archbishop-Bishop of Fort Wayne has already instituted.

The wing, west of the present structure with its main entrance opening on Angela Blvd., will have a basketball court, music room facilities, a cafeteria, vocational shops and domestic science rooms.

"We want to get work underway on the wing as soon as possible. We are hoping for use of the gymnasium in the fall semester of 1954," Msgr. Sabo said.

The South Bend Dean said Archbishop Noll told the priests' committee overseeing the building of the school to proceed with the completion of the wing. The school's architects, Gaul & Co., of Chicago, have been asked to submit the final design for the wing, Msgr. Sabo added.

He said he expected to receive the finished design "very soon." The two classroom wings of the school are just nearing completion. Tentative designs of the gymnasium wing call for location just west of the class room wings, with connections to both levels of the present wings from the main floor of the new wing, he said.

16th Communion Sunday

N.D. Alumni To Pray For Success Of Marian Year

Notre Dame, Ind—The 16th Annual Notre Dame Communion Sunday, which will be observed by thousands of alumni from coast-to-coast on December 6, will be dedicated to the success of the forthcoming Marian year recently proclaimed by Pope Pius XII.

The board of directors of the Notre Dame Alumni Association has requested 140 alumni clubs throughout the world, as well as individual alumni outside these areas, to devote this Sunday nearest the Feast of the Immaculate Conception to the success of the centenary observance of the dogma which was defined in 1854.

"Because Notre Dame is the largest school in the United States dedicated to Our Lady, and because Pope Pius XII himself is an honorary alumnus as the result of the degree conferred on his visit to the campus in 1936, the alumni board feels that Notre Dame men have both an obligation and a privilege to promote the Marian Year," James E. Armstrong, executive executive secretary of the Notre Dame Alumni Association declared.

The Notre Dame Clubs' annual observance was inaugrated in 1938 because of the need for stressing the close ties between religion and American citizenship, beautifully symbolized in the dedication of the United States to Our Lady in her Immaculate Conception by the American hierarchy more than one hundred years ago.

Club observances will center around attendance at Mass and Communion breakfasts with epeakers from Notre Dame or the local area stressing the history and nature of the dogma of the Immaculate Conception to be commemorated during 1954.

Observes 100 Years

Wilmington, Del. —(NC)— A foundation of nuns here which began its American activity in Iowa, observed its centenary at the Visitation Community of Wilmington.

The foundation started in the diocese of Dubuque in 1853 when four sisters arrived from France to open an academy in Keokuck, Iowa. This was the first foundation of the Sisters of the Visitation made in the U. S. directly from France.

The Sisters later moved to Suspension Bridge, N. Y., and then to Delaware where the 100th anniversary was celebrated with a Pontifical High Mass offered by Bishop Edmond J. Fitzmaurice of Wilmington.

The Wilmington community is devoted completely to the contemplative life. A history of the foundation has been published at the monastery here in honor of the centenary.

Mass Added To Schedule At Fort Wayne Parish

Fort Wayne—Because of crowded conditions, a fourth mass has been added to the Sunday schedule at St. John the Baptist Church at New Haven.

The Rev. William J. Ehram, pastor, said Sunday masses will be held at 6, 7:30 and 10:30 a.m. Holy Day masses will be held at 5:30, and 9 a.m. Weekday masses will be held at 6:30 and 8:15 a.m. and mass on Saturday will be conducted at 7:30 a. m.

Funeral Services Held At N.D. For Father Furstoss

Notre Dame—Funeral services were conducted from Sacred Heart Church, here, for the Rev Bernard J. Furstoss, C.S.C., director of purchasing and until recently rector of Alumni Hall, Wednesday, November 11. The Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, was celebrant of the Solemn Requiem. Burial was in the Community Cemetery on the Notre Dame campus.

Father Frustoss died in the Campus Infirmary on Saturday, November 7.

Prior to his appointment as director of purchasing in June of this year, Father Furstoss had been supervisor of maintanence at the university. In the years following World War II, he had served as manager of Vetville and rector of Badin Hall. He had also been chaplain of the Knights of Columbus council on the campus.

Father Furstoss was born on January 31, 1910 in Chicago and entered the Congregation of Holy Cross in 1934. He was graduated from the University of Notre Dame in 1941 and ordained on the campus in 1945 by the Most Rev. Almeto G. Cocognani, Apostolic Delegate to the United States.

Assisting Father Hesburgh at the funeral Mass were the Rev. Thomas J. O'Donnell, C.S.C., deacon and the Rev. Thomas F. Cady, C.S.C., subdeacon.

Seriously Ill

Auckland, New Zealand —(NC) — Archbishop Thomas O'Shea of Wellington, who has been in a hospital here for the past four years, has been reported in a "very low condition." The Archbishop who is 82 suffered a stroke in 1949 which resulted in partial paralysis of the throat.

New Marble Altars, Status Blessed At East Chicago Church

East Chicago—Three new altars and five marble statues were blessed in Sacred Heart Church, here, by the Rt. Rev. Msgr. E. J. Mungovan, Vicar General of the Diocese of Fort Wayne, on the Feast of All Saints.

The altars were designed and built by the Rev. Louis G. Duray, pastor, Anthony Zelenick and Andrew Duray. They are made of marlite in marble panels of Verdi-Antique and jaune Benou, with the Church emblems in solid bronze.

Four white marble statues, three feet high, of St. Peter, St. Paul, St. Cyril and St. Methodius, imported from Italy, adorning the main entrance to the church were donated to the parish by Mr. and Mrs. Peter Pavacik, Mr. and Mrs. Mancos, Mr. and Mrs. Michael Halas and Mrs. Mary Gerka.

The statue of the Sacred Heart, measuring five feet, Patron of the parish, and which adorns the church grounds is the gift from Mr. and Mrs. Frank Horvath, Mr. and Mrs. Steve Buvala Jr., and Mr. and Mrs. John Zubak.

Priest Honored

Montreal — (NC) — Father L. M. Regis, O.P., of the Montreal University Institute of Medieval Studies, has been named a Fellow of the International Institute of Philosophy, which has its headquarters in Paris. The Institute has a strictly limited membership based on scholarship and contribution to international cooperation in this field.

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'Not A Park Or Country Club'

Notre Dame Professor Explains Functions Of A Catholic College

Notre Dame—The specific, essential function of the Catholic college is the "development of its students as contributing citizens in a free society and apostolic members of the Church," according to the Rev. William F. Cunningham, C.S.C., professor of education at the University of Notre Dame.

Having laid down this precept, Father Cunningham specifies "what college is not" in his new book, *General Education and the Liberal College*. In the words of the veteran Notre Dame educator:

"A college is not a clinic or a hospital, though it will safeguard the health of its student and promote vigorous living on the campus as the best guarantee of health in later life.

"It is not an orphan asylum or a home, but it will manifest paternal solicitude for the well-being of its students and exercise a fatherly care in all spheres of life.

"A college is not a farm of factory, nor a store or office, but it will give a fundamentally broad training that will prepare its students to become efficient producers of goods or services.

"It is not a park or country club, but it will have a well-planned program of social activities and physical education (including both intramural and inter-collegiate athletics) giving its students in their leisure hours relief from their work, which is study.

"A college is not a monastery or a church, but it will have a vital religious program which, in addition to the development of the intellectual virtues through the curriculum, will develop the moral virtues through a life of Christian self-denial on the campus, and the theological virtues through private devotion and public worship with active participation in the liturgy of the Church."

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Behind The Footlights

A Few Tips For High School Drama Clubs

By WILLIAM THESPIAN

Last weekend, the Dramatic Club at Central Catholic high school in Fort Wayne presented Emlyn Williams' "A Murder Has Been Arranged." This murder-mystery was a welcomed departure from the usual boy-meets-girl comedies which seem to plague high school dramatics. Central Catholic deserves a grateful vote of thanks for their undertaking.

Along these same lines, we would like to call the attention of the Dramatic Clubs at high schools in the diocese to the recently rejuvenated and revamped Catholic Theatre Conference. At the organization's national convention last spring, special emphasis was placed on high school dramatics.

The official publication of the Conference had some stinging comments on play production in the high schools. "The students . . . should not be subjected to a repetition of the same type of play year after year. We've known schools where each Spring saw another version of 'Sister Susie Steps Out.' There are different names for it—'Katey's Capers' or 'Bob Bounces In' etc., but they were essentially the same thing . . . Directors who fall into this habit are either afraid to try other than the 'sure-fire' production, or they are lazy. We suspect the former is more frequently the fault, but unless we possess a little of the spirit of adventure, a little desire to experiment and accept new challenges, we might as well face the fact that we are 'dramatically dead'."

The Conference indicates that the big contributing factor is the hasty selection of plays. It suggests a program of long-range planning. A four-year program of drama, comedy, farce, fantasy, musical and tragedy would offer the students a great amount of variety.

The Catholic Theatre Conference was organized in 1939. It was formed to provide a channel for the exchange of information between groups and individuals whose aim is to foster the spread of truth through dramatic art. It is the conviction of the Conference that the higher the standard of that dramatic art, the more successfully is truth served.

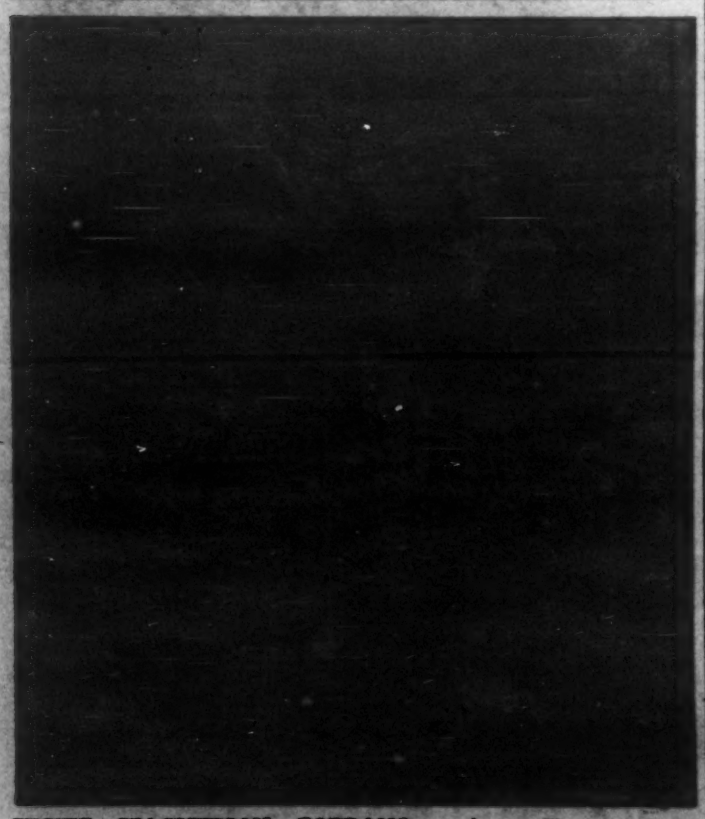
Membership in the Conference offers a monthly newsletter, royalty reductions on a limited list of plays, a lending library of over 1,000 plays, and a recommended play list. Further information on the Conference can be obtained from Therese Marie Cuny, president, 2044 Lawndale Avenue, Evanston, Ill.

Considering play selection, the high school dramatic clubs have a brilliant opportunity this year to tie in one of their productions this year with the recent proclamation of Pope Pius when he named 1954 a Marian Year. A dramatic presentation concerning the Blessed Virgin or one of her appearances would be very timely.

A recent communication from Mary Productions contains many plays which would be apropos. Some of these are "The Message of the Century," a three-act play about escaped prisoners from behind the Iron Curtain. The theme is Mary's message for world peace. "The Star on the Mountain" tells the story of the Blessed Virgin's appearance at LaSalette. The story of the life of St. Louis de Montfort, his trials, his "failures," and his great love for Mary and Her Son is the theme of "The Secret of Mary."

Other interesting plays listed by the Mary Productions are "Therese," which deals with a modern-day St. Therese and how she might have solved the problems of workers in a soap factory; "Lady of Spain," the story of the life of St. Therese of Avila; "The Young Colonial," Mother Cabrini in her younger days, and "Maria Goretti, 20th Century Saint."

For information on these plays and many others, address your communications to Mary Productions, 227 Walworth Street, Brooklyn 5, N. Y.



VISITS WAGNERIAN SOPRANO — Agnes Hart, of Fort Wayne, a senior music student at St. Francis College shares a laugh with Helen Traubel. Agnes was a student aid when the great Wagnerian soprano appeared with the Fort Wayne Philharmonic Orchestra November 3. The next concert of the Philharmonic will be a presentation of Menotti's Christmas opera, "Amahl and the Night Visitors," December 18.

Youth Series Opens Nov. 21

Philharmonic Schedules Children's Matinee For Christmas Opera

Fort Wayne — Because of the heavy sale of season tickets, the performance of Menotti's wonderful Christmas opera, "Amahl and the Night Visitors," can only be seen by subscribers to the season's concerts of the Fort Wayne Philharmonic. Considering its wide appeal to children, the Fort Wayne Musical Society has scheduled an extra performance as part of its series of concerts for Young People.

In announcing the Young People's Concerts, the Society has listed a matinee performance of the opera on Tuesday, December 15, at 3:30 p. m. in the Scottish Rite Auditorium.

The Young People's series opens on November 21 with a concert by the Philharmonic in the Palace Theater at 10:30 a. m. Igor Buketoff, known throughout the country for his Young People's concerts with the New York Philharmonic, will concert the series and has planned programs of unusual interest, combining selections of an educational and entertaining nature. The third event in the series, a concert at the Palace Theater, will be given on February 13.

Tickets for the entire series of three attractions are $1.25 for young people, $3. for adults. Single tickets will be sold at the following prices: the two concerts, 50c for young people; $1. for adults; "Amahl and the Night Visitors," 50c for young people; $2. for adults.

Tickets will be on sale in the city and county schools. They may be obtained by calling the Philharmonic office, Anthony 1321. By mail, address your request to the Young People's Concerts, Fort Wayne Musical Society, 201 West Jefferson Street, Fort Wayne 2, Indiana. Checks or money orders should be made payable to the Fort Wayne Musical Society, Inc.

Catholic Programs Over Fort Wayne Stations

WOWO

Catholic Hour, Sunday 5:30 to 6:00 p.m.

Hour of St. Francis, Saturday, 10:45 to 11:00 a.m.

WKJG

The Christopher Program, Sunday 10:15 to 10:30 a.m.

The Family Theatre, Wednesday, 8:30 to 9:00 p.m.

The Sacred Heart Program, Saturday, 7:30 to 7:45 a.m.

Catholic Church in the News, Saturday, 6:00 to 6:15 p.m.

WANE

Sacred Heart Hour, Sunday, 7:45 a.m.

Ave Maria Hour, Sunday, 9:45 to 10:15 a.m.

You Can Change the World, Wednesday, 9:45 p.m.

WGL

Invitation to Prayer, Sunday, 11:00 to 11:15 p.m.

Christian in Action which has been heard at 11:30 a.m. on Sunday will be heard over this station in the near future probably from 2:00 to 2:30 p.m.

Comedy Scheduled On 'Hour Of St. Francis' Program

Fort Wayne — Little old Mrs. McGilley walked into the Broadway Cafeteria to have lunch. What she actually did was to start a series of shock waves which "The Hour of St. Francis" traces in a fascinating mixture of comedy and inspiration. The story will be aired at 10:45 a.m., Saturday, November 14, over Radio Station WOWO.

With one action, Mrs. McGilley starts a pointed argument between two counter girls. She prompts a little girl to overwhelm her mother with questions which touch the heights of heaven. A husband goes home to his wife with a memory which could change their entire lives.

Another observer puts the effect of Mrs. McGilley's visit to the cafeteria into a form which will touch thousands of people for many years.

St. Meinrad Seminarians To Present 'Richard III'

When the St. Meinrad Major Seminary Drama Department produces Shakespeare's "Richard III" on November 15, 17, 19, and 22 a tyrant will once again rule England. A cast of 50 graduate and undergraduate seminarians make up this tremendous drama.

Richard the King is played by Ed Smith of Indianapolis. Ray Conard portrays the role of Edward IV. C. J. Wagner of Louisville, Ky., fills the character of Norfolk.

To accommodate the large number of college and high school students who wish to attend, special performances will be held for them on November 17 and 19. Tickets for these performances will be at the student rate of .50. Public performances will be held on November 15 and 22. Reserved seats are available at .90, while General Admission is .75. Tickets for all performances may be procured by writing Mr. Robert Charlebois, St. Meinrad Major Seminary, St. Meinrad, Indiana.

Leading Role In Comedy

Bloomington — Mary Ann Steckbeck, Fort Wayne, has a leading role in "The Happy Time" to be presented Nov. 13, 14, 20 and 21 by the Indiana University Theatre.

Parents Of Music Students At C.C. Organize Club

Fort Wayne—Formation of the Music Parents Club of Central Catholic high school, to support and encourage activities of the school's music department, is announced by Rev. William Lester, principal.

Officers of the club elected at an organization meeting of parents of pupils in the music department, are as follows: President, Mrs. Joseph A. Clusserath; vice-president, Cletus Junk; secretary, Mrs. A. R. Savage, and treasurer, Carter McLaughlin.

At the first regular monthly meeting of the club committee appointments for the coming year were made, and the club constitution and by-laws were adopted. Plans were also made for the next concert, to be staged by the combined band, orchestra and chorus units of the school, scheduled for Sunday night, December 6.

Joseph Woods is musical director at CCHS, assisted by Mary Helen Lewis and Charles Smith.

Reds Fail To Stop Vocations In Poland

London —(NC)— Despite intensive efforts by communists in Poland to curtail the religious life of the people, the major religious seminary in Nyssa, Poland, has an overflow enrollment of 337 students, according to word received here this week.

Students at the seminary come from all parts of Poland, including the eastern area annexed by Soviet Russia. Upon ordination, the men will minister to the faithful in the western parts of Poland.

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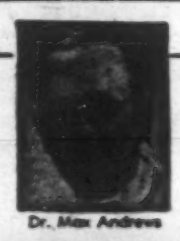

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Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | Religious Section

Vol. XLII | HUNTINGTON, INDIANA, NOVEMBER 15, 1953 | No. 29

How Would You Answer This Minister?

Facts . . . Not Opinions . . . Constitute Proof Of Disputed Questions

A BAPTIST minister of Oklahoma, commenting on an article appearing in *Our Sunday Visitor*, takes issue with a statement that only the Catholic Church can claim to be the true Church because it and it alone among the more than 200 religions in the United States can trace its origin through the centuries back to Christ.

The minister tells the editor that he would like to engage him in debate on these propositions:

Proposition I: "The Scriptures teach that the written word is the sole authority for our faith and practices." The minister would attempt to prove that, and would have the editor defend the negative.

Proposition II: "The Scriptures teach that the Church established by Our Lord in person is identical to the 'Holy Catholic Church' of today." The editor would be expected to defend that proposition and the minister to disprove it.

As to *Proposition I* the Scriptures prove no such thing. Hundreds of thousands of men and women who had never seen the Scriptures and particularly the New Testament, gave up their lives for Christ, in Christianity's golden era. It was not determined what writings constituted the New Testament until the end of the fourth century.

The minister would have a very hard time proving that what is now recognized as the New Testament actually contains inspired writings. He can know that only from the Catholic Church, which settled that question 1500 years ago.

How would he prove that Mark and Luke, who were not Apostles, were inspired by God to write as they did?

The Catholic consistently believes that the New Testament writings are inspired, because his Church, at one of its Councils at the end of the fourth century, examined scores of writings *reputed to be inspired* and selected only those which are now embodied in the New Testament of the Bible. Catholics believe this consistently because they believe that the Church was directed by the Holy Spirit to make this determination.

Should the minister believe that the New Testament writings are genuine and inspired, he accepts, without realizing it, the infallible authority of the Catholic Church in matters relating to faith. By accepting the Scriptures as the sole rule of faith, he must acknowledge, even though not realizing it, that his Church's rule of faith is based on the infallibility of the Catholic Church.

In any kind of a discussion the editor would require that the minister prove from some other most reliable source that the New Testament Scriptures are not only inspired, but that they accurately conform to the original. He could not do that because the original writings have been lost. All that the world has are three fourth century "copies" of the original. But he would have to prove, and not merely affirm, that the copyist made no mistakes. He would have to make it clear beyond all doubt that his interpretation of texts is accurate.

Their Own Opinions

In a nearby city two ministers, representing the Associated Churches affiliated with the "National Council of Churches of Christ in the United States of America," an-

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Our Weekly Chat With You

Dear Readers...

THE Rev. Patrick Peyton, C.S.C., has gathered spiritual thoughts, particularly those relating to prayer, from statesmen, scholars, saints throughout the centuries, and has submitted them to the television stations over our nation, and suggested that they use them at the beginning, or at the end, of a television or a radio program. Most of the quotations will consume only a few seconds of time, none of them more than a minute, and many stations have agreed to accept and use them.

There can be no doubt about the good which these short flashes, directing people's thoughts to prayer and to spiritual living, can do, and we hope that all radio and television stations will decide to accept and use them.

But, as we see it, a call to prayer is not sufficient. There can be hypocritical prayer, to which God will not listen, such as that of the Pharisee. What God wants — be-

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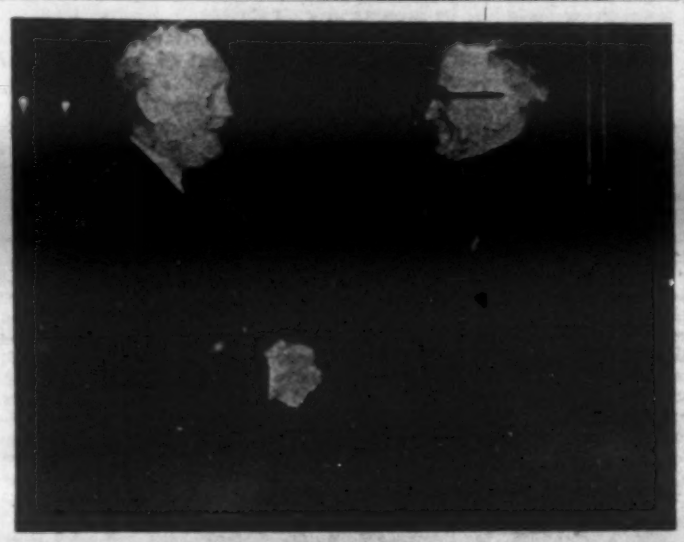

GETS HIGH ARMY AWARD — The Rev. Hugh C. Craig, M.M., of Washington, D.C., was awarded the Medal of Freedom for meritorious service in Korea by the U.S. Army in a ceremony at Governors Island, N.Y. The medal, which is given only to civilians who have served in a war area, was presented by Lt. Gen. Withers A. Burress, First Army Commander. Father Craig served in Korea as a Maryknoll missionary from 1925 until December 8, 1941, when he was interned by the Japanese. He was repatriated in a prisoner exchange in August 1942. In 1948 he returned to Korea and in October 1950 enlisted as a Department of the Army Civilian Chaplain. He served on the frontlines as an auxiliary chaplain to the South Koreans attached to the 24th Infantry Division. From December 1950 until June 1953, Father Craig was assigned to the U.N. Prisoner of War Camps, and for several months was the only Catholic chaplain caring for the spiritual needs of more than 150,000 prisoners.

Why The Archbishop Is Worried

Interviews Reveal Indifference Of England's Anglicans

REV. RICHARD GINDER

THE Archbishop of Canterbury—a Protestant has cut loose with an uncharitable blast at us Catholics. I will not review his charges, but I will suggest that His Grace is worried—and with reason. His own church is failing while ours is booming. Here are some of my own observations gathered firsthand:

Going to England last month on the Queen Elizabeth, I got into a religious discussion with two of the crew. They were bright young fellows, brought up in the Church of England, with the ten years of schooling that is usual in their country. The younger, a sensitive boy, had given up his religion and, feeling the need of something to feed his soul, was now dabbling in spiritism. When I joshed him a little, he turned to me and (God forgive me for repeating it) he said: "But even this Jesus fellow that you people talk about, wasn't he dead and buried and didn't he come back as a spook after a couple of weeks?"

His older brother, also nominally Church of England, no longer went to church but he allowed philosophically that everyone should try at least to keep the Commandments. "How many are there?" he asked. "Is it seventeen?" He was not joking. He meant his question seriously.

Such is the state of religious education among the lower and middle classes in England.

Later in the course of our bull-session we were joined by a ship's policeman who turned out to be a practicing Church of England man. To his protests that his church was at least as strong as ours in England, the two boys responded with ridicule. "Go on," they said. "You know better than that. The Anglican churches are empty on Sundays except for a few tottering old women, while the Roman churches are crowded to the doors with people standing on the steps for Mass."

It's true, and it must baffle and infuriate the Archbishop of Canterbury with his clergy. Four hundred years ago they seized the whole Catholic system in England—churches, rectories, schools, convents, and abbeys—and subjected us Catholics to a savage persecution. The country became solidly Protestant. A little over a hundred years ago they thought it was safe to lift their anti-Catholic laws. And what happened? In every town a Catholic church took its place beside the State church. And now the State churches are empty while ours are full.

In fact, walking through those grand old cathedrals would wring a tear from a stone. They are not regarded as houses of prayer so much as museums. Tourists keep tramping through them all day long, and the appeals for funds in the shape of posters and pillar-boxes get downright annoying. The parish church of St. Dunstan (Protestant) in Canterbury (where, incidentally, the head of St. Thomas More is enshrined) had the amount of the previous Sunday's collection posted. I forgot the exact amount, but I was shocked at how niggardly it seemed—something under $20.00 as I recall it. They took the State for a mother and now they have to get along on pretty thin soup!

Winchester, York, Canterbury—their glory came to an abrupt end with the Act of Supremacy in 1534. To mention only one point: they were built to accommodate monks for the chanting of the Divine Office. But there haven't been any monks in 400 years.

One of my English friends, of the upper class, had gone through Bishop Wykeham's school at Winchester and on to Cambridge. Although morning and evening prayers with Sunday services were compulsory at Winchester, now that he is out of the university he never goes to church and is not even sure that there is an afterlife. Horrified, I asked, "But surely you at least think of God with gratitude

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For High Schools And Discussion Clubs

Why There Must Be A Purgatory

LAST week we gave reasons why Catholics pray for the dead, but prayers for the dead presuppose a Purgatory, or a place where souls are detained outside Heaven until they will have been purged from venial sins, and satisfied God for temporal punishment still due to forgiven sins.

Most Protestant churches claim that they do not believe in Purgatory, but their members quite often show automatically and instinctively that they do believe that the deceased can be assisted by prayer.

Why do they not believe in Purgatory? The answer is (1) because they claim that that word is not to be found in the Bible; and (2) because if Christ died for people and they accept Him as their personal Savior they are already saved. Those who refuse to believe in the divinity of Christ and accept Him as their Savior are lost. They claim that if the good go immediately into Heaven and the wicked immediately into hell, there is no room for a third group or place. How are they to be answered?

There are many doctrines which Protestants accept which are not specifically mentioned in the Bible. For instance they accept the Bible as their sole rule of faith, yet the Bible says nothing about that. In fact you cannot find the word "Bible" in the Bible. The Catholic Church gave the book that name. The word is derived from the Greek word "Biblion" which means book. The Bible is the book of books, the greatest book.

You cannot find the word Trinity in the Bible, yet only Unitarians among Protestants deny the Holy Trinity.

You do not find the word "Incarnation" in the Bible. You do not find any text in the Bible to prove that God ordered people to observe the Sunday as a day of worship, yet all Protestants, except the Seventh Day Adventists, do.

God Created It

The people belonging to the Protestant churches are often told that Purgatory was the invention of the Catholic Church, the purpose being to give the clergy a

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Clothing Drive Nears

Relief Official Stresses Need For Aid To Korea

New York—(NC)—The pathetic plight of a million Korean refugees was emphasized here by Msgr. George Carroll, M.M., who returned to this country to report on the urgent need for continued shipments of relief materials to Korea during the coming winter months.

The Monsignor is the Korea representative of War Relief Services—National Catholic Welfare Conference. He made his report at the agency's headquarters here.

"It looks like this winter is going to be the hardest yet for the million civilian refugees from North Korea," the Monsignor said. "They now have lost all hope of returning to their homes."

WRS—N.C.W.C., at the direction of Cincinnati's Archbishop Karl J. Alter, chairman of the National Catholic Welfare Conference Administrative Board, is now engaged in promoting the annual Thanksgiving clothing campaign. It will be conducted in some 100 archdioceses and dioceses the country over during the week of November 22 to 29. Goal of the campaign has been fixed in excess of the ten million pounds of relief material which was donated last year.

The contributions will go not only to the relief of the Korean refugees, but also to aid the needy and destitute in Europe, the Near and Far East, it has been pointed out by Msgr. Edward E. Swanstrom, WRS—N.C.W.C. executive director.

Monsignor Carroll pointed out that with the signing of the truce and the end of hostilities in Korea, the million refugees from North Korea lost hope of being able to return to their homes above the 38th Parallel.

"During each of the past terrible winters," Monsignor Carroll said, "their hope of being able to return to their homes kept them going. Now they must start life anew with nothing but the straw huts and the few rags of clothing they have been able to preserve."

The Monsignor emphasized that in addition to the million North Korean refugees, there are some three million homeless South Koreans "who are also in urgent need of our help."

"These are returning to their villages to find everything—homes, fields and buildings — destroyed completely," Monsignor Carroll said.

The Maryknoll Missioner said that the five million pounds of clothing and other relief materials which WRS—N.C.W.C. donated to Korea from last year's Thanksgiving clothing campaign, kept warm more than a million refugees.

"It also kept alive in them," Monsignor Carroll said, "an irreplaceable spirit of self-respect. Priests in every parish in Korea reported that hundreds of parishioners, who were ashamed to come to Church in their rags, now are appearing every Sunday, proudly wearing their clothing from the United States."

Monsignor Carroll said that recently he made a 1,600-mile trip by "Jeep" into the provinces of South Korea. He said he visited thousands of refugee huts.

"In every one of these sections," he related, "I saw the important part played by the clothing sent last year by WRS—N.C.W.C. In almost all the villages, I saw the bright prints of American Women's dresses remodeled by the skillful fingers of war widows to make Korean-style clothes—the typical loose jackets and skirts, and children's rompers. These Korean women can make use of any sturdy materials at all."

Monsignor Carroll said the day-by-day lives of refugees are so uncertain that even the few possessions they have are constantly endangered. He explained: "The hundreds of thousands of families crowded together in shacks made of cardboard carton are victims of frequent fires. Last winter we were able to provide hundreds of blankets sent from the United States to families—and there are thousands of them—who live under bridges and along stream beds. It helped keep them warm during the rainy season."

The Monsignor said that often the refugees lose their precious clothing, food and other meager possessions in flash floods.

He expressed the hope that WRS—N.C.W.C. would be enabled by the success of the coming clothing campaign to send another five million pounds of relief materials to Korea.

"The one remaining hope of many of these refugees during the bitter months ahead," Monsignor Carroll said, "is the continued generosity of our American Catholic people."

South Bend District To Hold Meeting Nov. 16

District No. 3 of the South Bend Deanery, N.C.C.W. will hold its meeting at St. Monica's church, Mishawaka, Monday, November 16. The Meeting will be in charge of Mrs. August Blunir, parish chairman.

Speaker at this meeting will be Laurence Clifton Jones, known to many as "The Little Professor of Piney Woods." Jones was graduated in 1907 from the University of Iowa, the only Negro in his class. He turned down many good jobs because he wanted to do something for his people. He went to the south and organized his school. It has grown steadily and in addition to its pupils it reaches some 15,000 annually through its extension program.

Memorial Mass Set For Welfare League Deceased Members

The Rt. Rev. Msgr. Charles Feltes will be celebrant at a High Mass, Wednesday, November 18, at 7:30 a. m., in the McDougall Memorial Chapel, Cathedral Square, Fort Wayne for the living and deceased members of the Catholic Womens' Welfare League.

At 10:00 a. m., the league will meet in the Gas Institute building. The morning session will consist in sewing, making comforts, etc. for the needy.

Mrs. Farnk Rieg, president, will conduct the business meeting at 2:00 p. m. when a report will be given on their recent party, the proceeds of which will be used for their philanthropic endeavors during the Christmas season.

Whiting K. of C. To Hold Annual Memorial Rites

Whiting—Annual Memorial Services paying tribute to deceased members will be conducted by Whiting Council 1896 Knights of Columbus, November 17, at 8 p. m. The ceremonies will be held in the clubrooms.

Four members of the Council have died since the 1952 Memorial Services last November. Special eulogies on them will be presented.

A FAREWELL FOR MARIE — Tearful goodbyes were exchanged as Marie Dionne, youngest of the world famous quintuplets, bid farewell to her mother upon entering Holy Sacrament convent. Pictured above, Marie (left), stands by the raised grill which was soon to separate her from the outside world, while Mrs. Dionne (foreground), shares a few last moments with her postulant daughter. The Holy Sacrament convent is one of the strictest cloistered Sisterhoods in Canada. (NC Photos)

Starts Life As Nun

Marie Dionne Bids Good-Bye To Family

Quebec —(NC)— A heart-touching scene was enacted at the Holy Sacrament Convent here when Marie Dionne, one of the famous quintuplets, turned her back on the outside world to devote the remainder of her life to prayer and adoration of the Blessed Sacrament.

Three of the 19-year-old quints, Annette, Yvonne and Cecile; an elder sister, Pauline, and a married sister and her husband, Mr. and Mrs. Maurice Girouard of Waterloo, Ontario, accompanied Marie and her mother, Mrs. Oliva Dionne, to the convent.

Marie walked up the convent steps and was embraced by the nun who will be her novice mother. She also was greeted with a kiss of peace by six of the 43 nuns at the convent.

While the family waited in an ante-room, Marie went into the convent and changed into the black cloak and white veil of a postulant. Then, through a raised grill, she bade her mother and the other members of her family good-bye.

Mrs. Dionne pressed forward and clung to her daughter. To a small group of newsmen and photographers present, the mother pleaded: "Please, please leave us alone now. This is good-bye."

Marie began to cry and repeated over and over again: "Mother, mother."

The grill was closed. The family members departed and Marie began her life as a member of one of the strictest, cloistered Sisterhoods in Canada.

At the few opportunities in the future when members of her family will be permitted to visit her, the grill will not be opened.

Money From Many Places

Nuns Who Were Ousted From Air Base Barracks Finally Get A New Convent

Houma, La.—(NC)—Money from here and there has made possible a permanent convent for the Presentation Sisters, who teach in St. Lucy's combination grade and high school for Negroes.

Four years ago, five Presentation Sisters, whose motherhouse is in Newburgh, N. Y., came to teach in St. Lucy's school. They lived in barracks on an abandoned World War II naval air base. This year the War department decided to reactivate the base and razed the barracks. By that time there were 11 Sisters. They moved into the school and slept and ate in the classrooms until the close of school in June.

Their convent which will be dedicated November 15, was made possible by money from various sources. Residents of Houma raised $18,000; the Josephite Fathers, of whom Father John A. McShane, St. Lucy's pastor, is a member, gave $20,000. The American Board of Catholic Missions, administered for the area by Archbishop Joseph F. Rummel, of New Orleans, added $15,000, while persons responding to Father McShane's appeals gave more than $20,000. Father McShane borrowed the rest of the money.

St. Lucy's provided the first high school for Negroes in Houma and its vicinity. When the combined grade and high school opened there was an enrollment of 375 children. Today there are 575 taught by 12 Presentation Sisters.

Correction

In last week's issue it was announced that Mrs. Ann Biey had been appointed parish N.C.C.W. representative. It should read: At the regular meeting of the Cathedral Rosary sodality in Fort Wayne Mrs. Ann Biey, President, announced the appointment of Mrs. Wm. Cashman as parish N.C.C.W. representative.

Installation Announced

Fort Wayne—Our Lady of Victory Circle, No. 246, Daughters of Isabella, will hold installation of officers, Tuesday, November 17, at 8:15 p. m. in the K. of C. hall.

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Looking And Listening

A Guide For Family Entertainment

RADIO . . . MOVIES . . . TELEVISION

THE moral virtue of humility had never been the topic of so much conversation as it has been since Arthur Godfrey announced to the millions that Julius LaRosa had lost it.

Before I talk about that celebrated affair, it would be well to make sure that everyone knows what humility really is. It doesn't consist of looking down at your feet, blushing and saying that you are really nothing. Saint Thomas says that "humility consists in keeping one's own self within one's own bounds." It doesn't mean that a person can't recognize he has certain talents for, as St. Thomas says, "that a person should recognize and appreciate his own good qualities is no sin."

Dale Francis

Exclusive

For its TV presentation this Thanksgiving, Family Theater has joined forces with the Knights of Columbus to offer a spectacular, Spanish-made motion picture entitled, "Dawn of America." The one-hour film is a stirring portrayal of Christopher Columbus and his historic discovery voyage. Leading Spanish cinema stars head the cast, with English dialogue dubbed in for the U.S. telecasts.

Now, as the soap opera announcers say, back to our story. It seems one Arthur Godfrey, a television and radio performer, fired from his program a singer named Julius LaRosa. Since presumably Mr. Godfrey has a right to determine who is to appear on his program he presumably had a right to fire Mr. LaRosa. Had he done it in the privacy of his office there would have probably been only a moderate fuss. But Mr. Godfrey did it on television, leaving Julius LaRosa — as he afterward said — "a very confused fellow" and outraging some seven million listeners and viewers.

The next day Godfrey called a press conference and announced he'd fired Julius because that young man had lost his humility and, said Godfrey, he didn't mind the fact that his cast had no talent but they all had to have humility.

There's the story. What are the facts behind the story?

Well, it seems to me the facts go something like this. Julius LaRosa may have been surprised to be fired on the air but he shouldn't have been surprised that he was fired. Billboard front-paged a story the week before, predicting that Godfrey was going to drop Julius. So it is important for listeners to understand that it wasn't a complete surprise to the young man.

Second, Godfrey pulled what was undoubtedly the stupidest stunt in the history of TV when he gave LaRosa his notice while they were on the air. His later explanations that he'd intended to go on to praise the young man doesn't change this at all. He showed a complete lack of compassion and understanding — and the result was that he lost great public prestige.

Now about this business of humility—I don't have the slightest idea of whether Godfrey is a humble man or whether LaRosa is a humble man or whether anyone on the show is humble. That's pretty much a matter of private conscience and it certainly isn't something that I—or anyone else—could know from long range.

But I do know this—Godfrey doesn't give the impression of being a humble man. Now that doesn't mean he couldn't be humble because humility doesn't require great outward manifestation and pride sometimes attempts to give the impression of humility. But since Godfrey doesn't give the impression of humility he was certain to get a strong reaction when he cited lack of humility as the reason for giving Julius the gate.

As for La Rosa, there's no way to tell whether he is humble or not from our living room vantage point. If the story is true that he plans to marry a singer on the show as soon as she can get a divorce from her husband in Korea—and he's been quoted as saying it is true—then it certainly seems as if he's missing one of the major elements in humility — because keeping one's self within one's own bounds means keeping one's self right in relation to God as well as to one's fellowmen.

The whole affair has left a lot of people disappointed. Disappointed with Godfrey because he demonstrated such a lack of feeling and understanding both in the public firing and the subsequent explanations; disappointed with LaRosa because he'd appeared to be a nice Catholic boy and that doesn't fit into the picture with the story of a fellow who makes plans to marry a woman already married—and to a GI overseas.

Me? I'm ready and willing to be convinced that Godfrey's really a nice guy and everyone's entitled to a mistake and I'm ready and willing to be convinced that LaRosa is still a nice Catholic kid and that talk about stealing another man's wife was the crack-brained scheme of a publicity agent or at least a misunderstanding.

But until I am convinced I am disappointed with them both.

For those who may have missed last week's column, I'm urging that everyone go see a motion picture called "Flight Nurse." Here are the reasons why:

First, it is an interesting film about the men and women who gallantly served in Korea. While it is not a great film I am sure you'll like it.

Second, Joan Leslie does an excellent acting job and I doubt if the Hail Mary was ever said more beautifully than she says it in a scene where she knows she has done all that was humanly possible to save a GI's life and knows that now greater help is needed.

Finally, it is an excellent test film to show whether the OSV audience can really affect the attendance figures. It is a small budget film. It won't have a big advertising campaign. If it is going to do well at the boxoffice it will be because the three million readers of the OSV go to see it and get others to go see it.

Why is it important to prove the OSV audience can affect the boxoffice? Well, the men in Hollywood are in business to make money. If they see that there is a positive effect on their receipts when they make a film Catholics like then maybe they'll make more films designed to draw that audience. There are dozens of dramatic stories of saints that could make good motion picture fare. Maybe if we prove that we can solidly back films we like then they'll make some of these films.

"Flight Nurse" is in no sense a Catholic picture. But because it is a small budget film with no great expectations, it makes a good test film. And because it tells a good story of gallant men and women, it is a film that I can recommend. So see it.

KISS ME, KATE (MGM)—This is all about a musical version of another Shakespearian play. There are some enjoyable musical moments, one somewhat *objectionable* dance, a thread of a story. The mediocre outweighs the high spots for one reviewer.

THE GLASS WEB (Universal)—This *adult* thriller solves a crime by television. Edward G. Robinson plays the role of a man with an eye for details. It really isn't an outstanding film although it isn't uninteresting either.

CALAMITY JANE (Warner Brothers)—Doris Day is one of Hollywood's real talents—an actress with a pleasant singing voice.

Here she gets an opportunity to both act and sing and she does remarkably well. Howard Keel is his usual capable self opposite her and Dick Wesson,—who is a young man I think should be moving to comedy leads before long—is good as a traveling actor. This *family* film is pleasant but not outstanding.

JULIUS CAESAR (MGM)—This is a surprisingly well-done *family*

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So be wise! If you're already insured with one Policy — get the "NO TIME LIMIT" Policy for vital EXTRA protection. Of course if you're not insured at all, then by all means get this Policy just as fast as you can — before it's too late.

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RIGHT or WRONG

Editors' views on current events and others' comments

The Wrong Way To 'Unity Of Faith'

Dr. Charles Clayton Morrison, long time editor of The Christian Century, and still belonging to its staff, some months ago made this observation on "The National Council of the Churches of Christ in the United States of America":

"The National Council truly says that it is not a church, nor a superchurch. It is thus not a divinely ordered part of the Church of Christ. It is something extraneous to the true Church. It is a human contrivance designed to mitigate the evils that exist in a system which itself is alien to the Church of Christ—namely, the denominational system. To mitigate but not to cure them. It can be justified only in the hope that from their cooperation and fellowship there will emerge the true Church of Christ within which denominations and their federations will have disappeared."

For some years Mr. Morrison has been outspoken against denominationalism and does not see that the many denominations are losing their identity merely by federating under one name, which, as you will note, he says is "something extraneous to the true Church. It is a human contrivance designed to mitigate the evils that exist in a system which itself is alien to the Church of Christ—namely, the denominational system."

The differences in Protestantism, or the formation of denominations, had their very origin in dissension due chiefly to doctrinal matters or to discordant interpretations of Holy Scriptures. They wanted "not to belong" to the parent churches.

But now there is a trend towards union, and union on the lowest possible level. The recognition of the divinity of Christ in some vague sort of way, and the acceptance of Him by the individual as a Personal Savior, after repentance, is regarded not only as the way to salvation, but it saves now. Of course, there is no Bible support for that kind of Christianity, neither is there any historical support for it.

Back in the first century the Apostles' Creed was drafted for the purpose of unifying belief among all Christ's followers. The Nicene Creed was drafted in the early fourth century to amplify the Apostles' Creed a bit. The Athanasian Creed was drafted to lay emphasis on the divinity of Christ, as well as His humanity, and to stress the fact that Christ was the Author of only one Church which was to be brought to all nations—in fact to "every creature."

Not Man's Province

There have always been divisions among Christians, even back in Apostolic times and during the period of persecutions; that is, sects were formed which rejected one or other article of the Creed, but in the course of time they all died out except for insignificant remnants, such as the Nestorians, the Eutychians. Arianism lasted longer than Protestantism, but it finally succumbed, as Protestantism is succumbing today, by compromising and not by holding firm to former doctrinal teaching. Except in a few sects people are not disturbed for insisting on believing what they please, no matter what the historical belief of united Christendom had been over a period of many centuries.

But how "from their cooperation and fellowship" by federation with the National Council, will emerge the "true Church of Christ" is just incomprehensible. Men cannot form a true Church of Christ. Christ was God and He formed such a Church, promised to abide with it "all days," promised to "send the Holy Spirit" to keep it in truth, declared that the "gates of hell would never prevail against it." In other words, He made it quite clear, as we should antecedently assume that He would, that because it was a work of God it could never fail.

He certainly did not have in mind an external union of all who "claim to be His followers," even if divided among hundreds of sects, but rather "one fold under one Shepherd."

The unity for which He prayed among all His followers—and His prayer certainly would be heard—was not external union, but the unity which exists in a single thing, such as the tree. The branches and leaves of every tree point to the nature or species of the tree. There are no maple leaves on an oak tree, and the leaves and branches and the trunk constitute one indivisible unity.

That the original Church is indestructible is clear from history. Unity of belief, the recognition of the same sort of authority, the use of the same Sacraments, have continued in the original Church for nineteen centuries. Schisms have eventuated, but they have never had any vigor or life. Four different Protestant systems started in the same century, a little over 400 years ago, but now these four parent religions have divided into more than 400.

Because civil authorities got behind the parent religions, they flourished considerably for a time in certain countries of Europe, but today the number of adherents is smaller than it has been at any time since they were founded. Even in the Established Church of England, no more than 2,000,000 out of 44,000,000 are active.

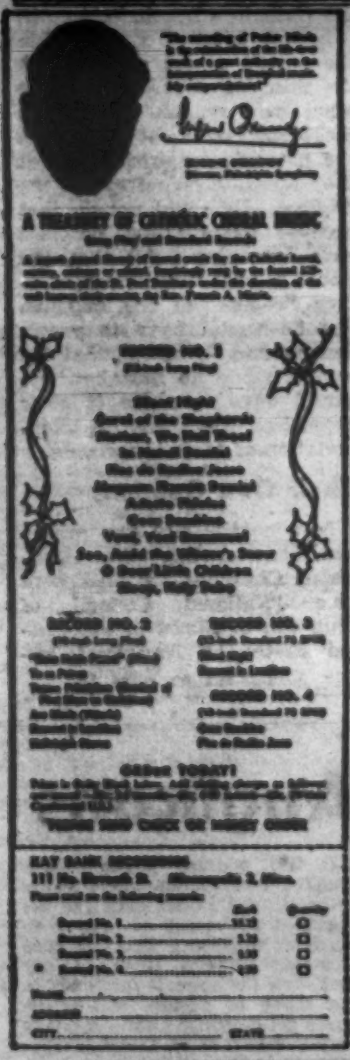
In Sweden and Norway, where the Lutheran Church is established, the larger part of the population is quite indifferent about their faith's doctrine or about religious practice.

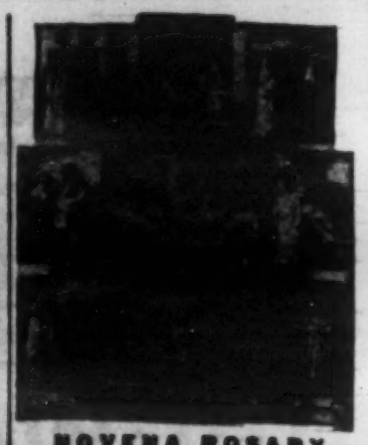
The Missouri Synod Lutherans over here tell us that the Church of Luther in Germany has become quite Calvinistic, and over a score of Synods are in disagreement mutually.

None of these churches has converted a nation. Their strength over here is due largely to immigration from abroad.

Continued on page 10

CARDINALS GET RED HATS — These five new Cardinals received their galeros, or Red Hats, from Pope Pius XII in a ceremony at Castel Gandolfo, Papal summer residence. Left to right: Gaetano Cardinal Cicognani, until recently Papal Nuncio to Spain; Angelo Giuseppe Cardinal Roncalli, Patriach of Venice; Pietro Cardinal Ciriaci, former Papal Nuncio to Portugal; Benitamino Cardinal de Arriba y Castro, Archbishop of Tarragona; and Fernando Cardinal Quiroga y Palacios, Archbishop of Santiago de Compostella, Spain. The Princes of the Church were elevated last December, but were unable to attend the public consistory at the Vatican in January at which 17 other new Cardinals were given their Red Hats.





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HOLY FATHER THANKS YOU

In October the Holy Father received Cardinal Spellman and Monsignor McMahon in private audience. His Holiness asked them to carry back to America his most heartfelt thanks to all the wonderful benefactors and members of the Near East Missions. The Pontiff spoke with deep emotion in praise of your unfailing loyalty in support of his needs and asked them to tell you that he sends to each his very special blessing.

The Holy Father spoke also at great length of his tremendous burden to give relief to the 850,000 Arab REFUGEES from Palestine. He needs help to send FOOD PACKAGES ($10) for Christmas. Your usable clothes sent to our warehouse at 52-15 Flushing Ave., Maspeth, N. Y., will help him keep them warm. "Sufficient Unto the Day" will tell how much The Pope has done for them with your help thus far. Ask for it.

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Book News, Notes And Reviews

Briefs

By VIRGINIA BECK SMITH

WHITTAKER CHAMBERS, author of the compelling autobiography **Witness**, is at work on another book, according to his publishers, Random House. The work, titled from a passage in **Witness**, is to be called **The Losing Side**. It is said that Chambers felt when he left the Communist party that he was allying himself with the losing side, and that he has not since changed his opinion. In the new book he will explore the whole problem of Communism. No publication date has been set.

• • •

A Christmas gift edition of the story of Juan Diego and Our Lady of Guadalupe, written by best selling novelist Frances Parkinson Keyes, will appear November 20. Publishers of **The Grace of Guadalupe** ($3.50) are Julian Messner, Inc. Also available from Messner's in a boxed set are the two Louisiana novels by Mrs. Keyes, **Steamboat Gothic** and **The River Road**.

• • •

The Catholic Year 1954, a daily diary, almanac and engagement book prepared under the supervision of the National Council of Catholic Men was recently published by Hawthorn Books, 70 Fifth Ave., N. Y. 11. The introduction is by Father Leo J. Trese, author of **Vessels of Clay, Many Are One**, and **A Man Approved**. Price is $2.95.

• • •

New Catholic books published by Longmans, Green & Co., include **Meditations and Devotions** by John Henry Cardinal Newman, out October at $1.75; De La Salle (Meditations) by W. J. Battersby, to be published in December at $8.00; and **The Development of Christian Worship** by Dom Benedict Steuart, O.S.B., also to be published in December at $6.50.

• • •

Philosophical Library has published an authoritative book on the art collection of the Vatican by Karl Ipser. There are 100 half-tone illustrations with descriptive texts on the works of art of all ages—Ancient Egypt, the Etruscans, Classical Greece and Rome, Early and Medieval Christianity—which are in the Vatican collection. Price is $7.50.

Something Wrong

Never perhaps before in history did the world face the dire things which are on our horizons. We have gone a long way in developing our natural resources. We have been outstanding in all the world in our inventions. Our economy has given us the highest standard of living ever enjoyed by a people in all history. But there is something wrong . . . that withering, devastating thing which, for want of a better word, we call secularism . . . trying to live life without God, trying to escape the inescapable fact of Christ.—Cardinal Stritch.

Are We In A Sorry Mess?

'Mental Health In A Mad World'

MENTAL HEALTH IN A MAD WORLD by James A. Magner. Bruce Publishing Co. Milwaukee. 303 pp. $3.75.

If you think that the world is in a sad state and that the outlook for the future is too grim to anticipate, this is the book for you. It is likewise for anyone who can answer "yes" to the ad-queries about nervous indigestion, insomnia, anxiety, or any other symptom of unrest in this hectic world of ours. In other words this practical philosophy of sane living will be a tonic for almost everyone who is willing to admit that safeguarding mental health is as important as maintaining physical health. The only ones who may not find a message in it are those like the old Yankee who said to his wife: "Hepzibah, I do believe that everyone in the world is touched in the head, except me and thee; and sometimes I think even thou are a bit touched."

For Father Magner is an expert on the art and science of happiness, having written two previous books on **The Art of Happy Marriage**, and **Personality and Successful Living**. In this book he shows in detail how you can achieve that desired balance which the ancients first expressed as "a sound mind in a sound body." In clear, understandable terms he discusses the difference between the organic brain and the mind and the functions of each, and underlines the sensibleness of keeping physically fit as a corollary of being mentally fit.

Emphasizing the importance of a cheerful imagination, he writes, "One of the basic conditions for mental health is a mind at peace with itself, in the conviction that life is fundamentally good." One by one he opens the doors to this positive outlook on life. There are common sense pointers on learning how to relax and how to conquer fear, on the endurance of suffering, and on the right and wrong way of keeping up appearances.

Father Magner also discusses fully the need for dynamic appreciation, and the necessity of and ways to develop a clean mind, a sense of humor, intellectual honesty and self-confidence. Learn to forgive and forget, he says, in discussing righteous indignation and mental peace. Don't brood over personal problems, sorrows and disappointments but learn the art of enjoyment and the happiness of sharing with others by a principle of service that has become an integral part of your life. Become socially mature, he says, by having "respect for oneself and a willingness to be accepted by others for what one really is."

This is a how-to book of especial value because it shows step by step how to build a full, rounded and happy human life. The foundation of mental health is laid on the solid groundwork of principles, but Father Magner doesn't miss a trick in bringing out concrete applications of these principles.

Looking

Continued from page 3

film version of Shakespeare's great tragedy. Marlon Brando talks in this one, which surprises those of us who thought he could only mumble. His Mark Anthony is an outstanding portrayal and he hasn't been afraid to give new and different readings to immortal lines. James Mason is equally outstanding as Brutus. Only Louis Calhern's Julius Caesar disappointed me—and then not much. The film has now been given a general release and it will be playing over the nation. You should see it but a warning—it is heavy fare at times. There were times it dragged greatly for me and I imagine it will for most people. But I had the idea that when it dragged the fault was less in the film than in my capacity for appreciation of Shakespeare. I rather judge your enjoyment will be like mine in direct ratio to your own cultural capacities. But just as I enjoyed it within my own limitations so will you and that can make it worthwhile.

CAPTAIN SCARFACE (Astor) —I keep an eye on these little independent releases just so I can tell you if an outstanding one comes along. This is not worth your while although there is nothing objectionable in it. There are lots of communists in this and they are out-witted by a couple of Americans. Unfortunately the communists in real life are not as stupid as those in movies. It was nice seeing Barton MacLane in a movie again, though, and Paul Guilfoye, who has always been a favorite villian of mine, directed.

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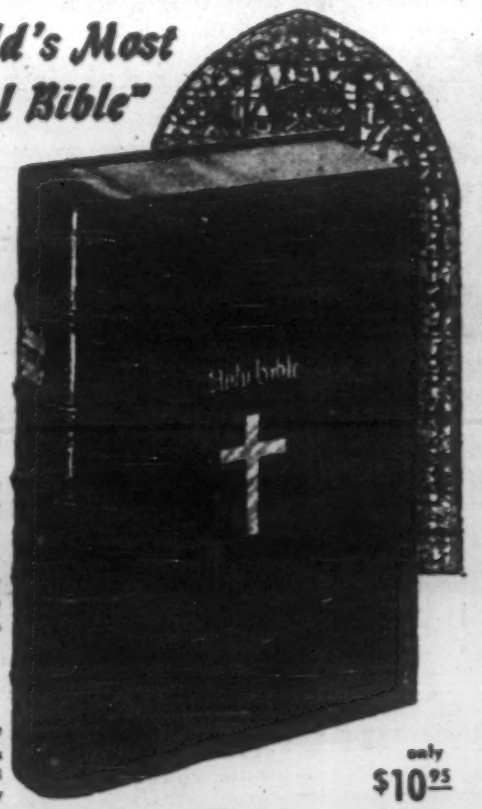

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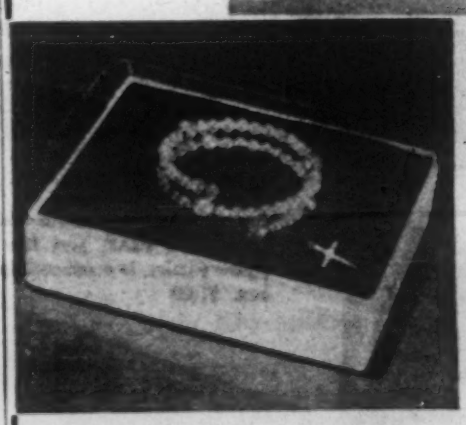

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A Non-Catholic Looks Us Over

Hearts Tuned To God

BETTY JEFFRIES

IT was a typical party. After the early birds went home, we began to talk. Eventually we got around to Christ.

The consensus of opinion was negative. Not so much about Him as about His creatures.

"If He came back today," they philosophized, "He'd regret it. Just a look at how far His own people have come from His commandments would break His heart. He wouldn't stay long, you can be sure of that!"

This idea is not new. I was raised on it. Christ and His Church, two different things. One of the favorite non-Catholic discussions is the unchristian actions of Catholics who proclaim their love for Him loud and long, yet who go their own ways in apparent disregard for His teachings. The discussion is probably just as true of those of us outside your faith . . . if not more so.

One of the greatest novels ever written presents the theme in the form of a vignette, Dostoevsky's "Brothers Karamazov." According to the tale, a man is seized during the Inquisition and thrown into one of the Spanish dungeons. When the Grand Inquisitor visits the prisoner, he finds his men have arrested Christ.

They talk briefly. The apostle and his Master. They have nothing in common despite the fact one has dedicated himself to carry out the message of the Other. One is the Shepherd, the other His helper supposedly.

At the end of the talk the Grand Inquisitor leaves. Christ is put to death the following morning and no one save the Inquisitor knows the identity of the Man they burn at the stake.

Why is He once again killed by men? His simple ideas of humility, mercy, truth, justice have no place in the vast complications of the world set-up. Man has gone beyond such selfless conceptions. To adopt them would mean to give up everything man lives for. To sacrifice material things that make existence worth while. So He is once more removed from the scene.

'Greatest Danger'

To many of us, there is no place on earth for God. We men have seen to that. I used to believe this and became fashionably cynical whenever homo sapiens, thinking man, was discussed. For it is a current way of looking at life very popular with a majority of people.

It's a tidy little philosophy. One that absolves many sins. If Christ and man are poles apart, being men we don't have to worry about not pleasing Him. We couldn't even if we tried, for He has no place in our world. Pretty soon from fashionable cynicism one goes to down-right indifference and we get what Bishop Krol of Cleveland calls our greatest danger today, secularism.

I began with the cynicism. I ended up indifferent. And there's no tougher nut to crack anywhere in the world. A sinner is one thing. An indifferent person quite another.

Then I ran into a Catholic nun who put my shallowness to shame. She is a St. Joseph sister. A teacher. Some people seem to have the idea that religious life is peaches and cream. These people are usually Catholics. Surprised? Non-Catholics aren't interested enough to care, so they seldom bring up the point. But many Catholics who should know better have told me what an easy time the nuns have. They would be very surprised to follow this young religious around for a day as she works her way through her life of "rose petals" and "relaxation." From prayers to school to kitchen to prayers to school to laundry to supper to prayers to papers is difficult, time-consuming, exasperating and mortifying to the soul.

It's a difficult way to pass a good many years.

In addition to the ordinary difficulties, this particular sister recently lost her mother. A sudden and unexpected heart attack left a devout family grief-stricken. All in all, the nun has not been leading an easy life these past few months.

Recently I saw her and asked her a question. It's a question that has always intrigued me and one that brings in some unusual answers.

Greatest Joy

"If you had to do it all over again," I asked, "and you found out Heaven was only a myth, would you do it the same way? Would you still become a nun?"

That's where I lost my little philosophy about God and man. That's where a Catholic mustard seed began to grow.

For I expected her to say no. Instead she gave me her most emphatic yes. Yes, she would still be a religious and serve God. Why? And the Lord in Paradise must

Continued on page 12

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A Word To Non-Catholics

Land Of Sanctuary

MICHAEL MONDAY

DURING the past few years, Protestant America has shown increasing concern over Catholic gains. It is feared that the Catholic Church is working ultimately toward a union of Church and State, such as it exists today in England and Scotland, for instance. . .

Supposing the worst from this point of view, if one day Catholics actually should outnumber Protestants, so as to constitute a majority of the voters — what then?

There is a precedent. For a time in the seventeenth century, Catholics controlled the government of colonial Maryland, and there was — not a Catholic totalitarian state, but equal tolerance for all.

In 1636, Cecilius Calvert, the Catholic lord proprietary, prescribed this oath to be taken by the Governor of Maryland:

"I will not, by myself or any other, directly or indirectly, trouble, or molest, or discountenance any person professing to believe in Jesus Christ, for, or in respect to, religion; I will make no difference of persons in conferring offices, favors, or rewards, for, or in respect of, religion, but merely as they shall be found faithful and well deserving, and endued with moral virtues and abilities; my aim shall be public unity; and if any person or officer shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested and punish the offender."

In July, 1638, William Lewis, a Catholic, attacked two of his Protestant servants whom he found reading an anti-Catholic book. He was arrested, tried, found guilty, and heavily fined. In 1641, Thomas Gerard was fined 500 pounds of tobacco for having interferred with Protestant services, and the fine itself was to be laid aside for the maintenance of the first Protestant minister to arrive in the Colony.

Immigrants were welcomed. Puritans crowded down from New England, Anglicans came up from Virginia. In 1649, an Act of Toleration was formally passed by the legislature and entered on the books; but after the execution of King Charles I, the Puritans got the upper hand, repealed the Toleration Act, and substituted a law declaring that "None who profess the exercise of the popish religion, commonly known by the name of Roman Catholic Religion, can be protected in the Province."

This new act was repealed under Cromwell, but finally, in 1692, King William voided the Charter of Maryland, outlawed the Catholic Church, and made Anglicanism the established or State Church.

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GOD LOVE YOU

Most Reverend Fulton J. Sheen

THE vast majority of people read nothing but the newspapers. As a result they know the conflicts, scandals and passing events of the world, but little of the goodness and heroism of the faithful. Our times are dark indeed, but they are not as dark as in previous centuries. For example, take 64 years, the average lifetime of a man running from 1389 to 1453. The Church then suffered from without and from within. From without by the invasion of the Turks, who defeated the Serbs, the French and invaded Eastern Europe; from within by the 100 Years War, a crusade against Pope Martin V, a Council which denied the primacy of Peter, the definitive schism of the Greek Orthodox Church, and the fall of Constantinople to the Turks.

Today there is a cold war, but there is also warm love. We can thank God for three blessings: 1) the greatest unity within the Church between the faithful and the Bishops and the Holy Father; 2) a spirit of sacrifice and generosity for the spread of the Kingdom of God throughout the world; 3) the multitude of martyrs who are dying for the faith behind the Iron and Bamboo Curtains.

This consciousness of blessings intensifies as we read together two books: the Annals of the Martyrs of the first few centuries, and the account of the martyrdom of our missionaries in China. It is remarkable how the fortitude of the Chinese and the Eastern Catholics matches the courage of the early martyrs. Our Lord is never without His witnesses.

As we read of young Chinese Catholics defying the Communists by the continuous recitation of the Rosary outside prisons where priests and sisters are martyred, it reminds us of one of the Elders in the Book of the Apocalypse asking: "Who are they who are robed in white?" The Lord answered: "These have come here out of the great affliction; they have washed their robes white in the Blood of the Lamb." They are the martyrs! The martyrs of the twentieth century!

You are their brothers and sisters if you make a sacrifice to spread and propagate the Faith for which they died. Have you ever received a God Love You letter? These good people have; they have denied themselves something for Jesus and Mary!

GOD LOVE YOU to S. D. for $8. "Enclosed is a day's wages for you to use as you see fit." . . . to S. M. for $5. "I shall continue to send $5 a week until I reach the sum of $96.65, the price of a winter coat which I am sacrificing for the Missions." . . . to J. A. C. for $5. "Please consider this as my 'dime' and a dime for 49 other people who may want to help but can't through no fault of their own." . . . to J. M. "This $100 was to be used as part payment on a new television, but we had the old one repaired instead." . . . to A. G. "Enclosed is $20 for the Missions in gratitude for my health and being able to earn my living." . . . to M. E. N. for $2. "I was going to buy a necklace and bracelet but I don't have to have the jewelry and I know you can always use the money." . . . to Mr. & Mrs. F. R. "I am enclosing $10 in gratitude and thanksgiving for favors and blessings received from Our Lord and the Blessed Mother and many Saints." . . . to T. and M. M. "We feel sorry for the little children in the far away missions. This $5 we received selling flowers in front of our house." . . . to E. C. "I was wounded in Korea and know how much these people need this money. The 'Chink' who wounded me is the one I hope will get my dime. If I didn't get wounded, I would still be there. That 'Chink' did me a great favor so now I would like to help him." . . . to C. R. "Please accept this small sacrifice for those starving in India. I wanted to buy mats but kept thinking of the poor peole who haven't any food on their tables."

Our Lord said: "Pray for them who persecute you." The World Mission Rosary will be a good reminder to pray for those who persecute. At your request and a $2 offering, we will send you a World Mission Rosary blessed by me.

Be a Catholic who loves the Sacrifice of the Mass by a sacrifice of self.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

There Must Be A Purgatory

This discussion deals with article on page one. Please be sure to read it carefully.

JOHN: Who go to Purgatory?

MARY: Is it a reasonable doctrine?

CHARLES: Do you think Mary means to say that people will be divided in the other world as they are now divided here, namely into three groups—the very good, the very bad and those in between?

ANN: What reasons do Protestants give for not accepting this doctrine?

Questions For The Class

How does St. Paul answer that error?

CLASS: In all his Epistles he wrote to those who already accepted Christ, but told them that they would lose their souls if they committed certain sins. He said that he himself could become "a castaway" while he preached to others (1 Cor. 9:27)—because he had a free will and could misuse it.

What would be your answer to those who claim that the Church invented Purgatory in order that the clergy would receive an offering for Masses and prayers and profit financially by it?

CLASS: Of course we would regard this statement as not only ridiculous, but malicious.

Does the priest know who goes to Purgatory and how long he or she may be detained?

CLASS: No. No one knows that.

Is the Church's teaching that Masses and prayers offered will liberate the soul?

CLASS: No. Masses or prayers are offered by way of suffrage and it rests with Almighty God to apply the Masses and prayers with their full power to that soul for liberation.

Why does the priest accept offerings for Masses whether for the living or the dead?

CLASS: The priest would much rather offer the Masses for his own intentions. When the person wants a Mass next week, he feels some obligation to the priest who will give it up for the sake of another.

Do Protestants often show instinctively that they believe in Purgatory?

CLASS: Yes. Let us suppose that one's mother was dying and God made a revelation to him five minutes before she died that she was free from sin. Then during the last five minutes she complained against the will of God and showed a little anger, and then immediately died. That son or daughter would instinctively ask God not to lay that little fault to her account. That would be praying for the dead, and belief in prayers for the dead imply a Purgatory.

Is it true that the word "Purgatory" is not in the Bible?

CLASS: Yes. Just as many other words, even the word "Bible" is not in the Bible. We give names to things. But the teaching of the Bible concerning Purgatory is contained in the scores of utterances to the effect that a man will be rewarded or punished according to his works. Light sins will be punished in a light way and grievous sins forever, because one cannot repent after his death. That must be done here.

How does the doctrine of Purgatory appeal to you?

CLASS: I think it is a very consolatory doctrine because it teaches that I can be of some help to my deceased parents or friends and that, in turn, my relatives and friends will be of help to me.

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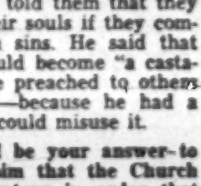

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Interviews Reveal

Continued from page 1

from time to time. . ." "I never think of God," was his flat reply. His wife had substantially the same educational background and shared his present agnosticism.

Another friend, an English professional man, said that he would not tolerate an employee who went to church every Sunday. He would fire him. "It would show a little too much enthusiasm of a very undesirable sort," he explained—"like a man going overboard for embroidery. It just isn't the thing. It just isn't done over here."

He told me that one of his closest friends had gone in for the ministry. "Pity, you know—such a fine fellow." But he was relieved when the friend "lost confidence in his product" and resigned his charge. "Kept his head, too. Didn't go to extremes one way or the other. Just quit going to church."

It's no wonder the Archbishop of Canterbury is worried, and we can't blame him too much for being a little jealous of our Church. At the same time, English Catholics are faced with the greatest opportunity they have had since Augustine landed in Kent. They are surrounded by good pagans in search of spiritual nourishment. The English Catholics have it, if they can only get it across to their neighbors.

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Gospel Story

Seeds Of Friendship

ALBERTA SCHUMACHER

PEOPLE thought it quite odd when popular Dorothy Brent really neglected a host of admiring friends to cultivate the friendship of a young woman who did not stand out in the group at all. Naturally, the critical onlookers looked for "the angle." Did the other woman, Edna Host, have a handsome brother, a special bit of influence in the job line, money, car . . . or what?

Edna was average in appearance, average in personality, above average in character, while Dorothy was above average in everything. Edna seemed much less eager than Dorothy for the friendship. No one could find a selfish motive in Dorothy's seeking Edna's company, though they suspected there was one if they could find it.

That was about midsummer. By September Edna had begun to "blossom" in parish work, social contacts, and progress in her chosen work in a large office. Still people wondered what Dorothy was obtaining from the friendship. It was Edna who benefited.

This is November. Popular Dorothy has avoided persistent male admirers for nearly six weeks now. We had a heart-to-heart talk the other evening. She confided in me and said it would be quite permissible if I gradually helped her "secret" to leak out among her friends. Till now, I have not done so. Dorothy is experiencing a call toward the religious life.

"Now don't ask why me!" she laughed. "Sure, I have dated a lot and had a lot of fun in life, but do you know, my really great friendship was with Edna. It was such a little friendship to begin with, and I know all of you considered it unimportant. If you could know what that friendship has done for me!"

I wanted to know more about it. I guess it showed on my face. She smiled suddenly and reaching out, she grasped my hand and held it while she talked. "I don't think most people understand about friendship," she said. "A young priest told me about it once," she continued, her eyes serious with remembrance. "He said that we all seek for a real friend, a gift from God, and that though we go through life without finding that one real friend, the search will be worth while, for we will find in that search our God. Few people find more than one, or two, or maybe three of these real friendships, but just one can help us so much on our way to heaven. 'The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field,' the priest said. 'This indeed is the smallest of all the seeds; but when it grows up it is larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches.'"

"And heaven is like that?" I prompted when she paused and seemed to forget I was there.

"My friendship with Edna is like that, too," she said softly. "We complement each other in a way planned by God. She brings out the best in me, and I bring out the best in her. I really think what she has done for my personality has paved the way for my vocation to the religious life."

"We all see the changes in Edna," I told Dorothy. "Would you want to tell us just what Edna's friendship did for you?"

"But it's so simple," she laughed. "Any of you should see that for the first time in my life I really gave generously of myself to someone from whom I had nothing in a worldly way to gain. Edna gave me generosity. Therefore God gave me Edna. Now I hope to give myself to God in a most special way. Edna sowed good seed in my heart, small seed, like the grain of mustard the priest described, but I have known the beginnings of heaven."

Since talking with Dorothy, I have meditated on the subject of these infrequent God-given friendships. I have seen some of the friendships made through this column as friendships like Dorothy's and Edna's in the sense that the readers who contacted me gave me something very special to help me toward heaven. So you see, a small friendship of the God-given variety alters and improves the course of life for the single, the married, and those called to the religious life.

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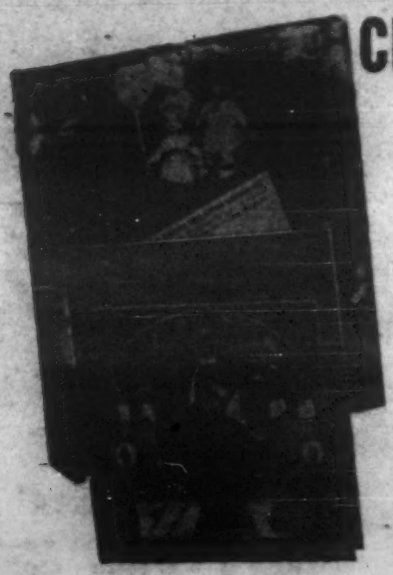

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PETER INVITED CORNELIUS' MESSENGERS INTO THE HOUSE.

IT IS LATE. YOU MUST SPEND THE NIGHT HERE AND SHARE OUR SUPPER.

YOU ARE VERY KIND, SIR.

WE CAN'T EAT WITH THEM! IT'S NOT LAWFUL FOR JEWS TO ASSOCIATE WITH FOREIGNERS.

I KNOW, BUT PETER SAID—

I SAID WE WOULD ALL EAT. THIS AFTERNOON I HAD A VISION.

SUDDENLY I SAW SOMETHING DESCENDING FROM HEAVEN.

ARISE, PETER, KILL AND EAT.

FAR BE IT FROM ME, LORD, FOR NEVER DID I EAT ANYTHING UNCLEAN.

WHAT GOD HAS CLEANSED, DO NOT THOU CALL UNCLEAN!

IF GOD SPEAKS SO ABOUT ANIMALS, HOW CAN I CALL THE MEN HE SENT UNCLEAN?

CAN FOREIGNERS JOIN THE CHURCH, THEN?

CHRIST TAUGHT THAT ALL ARE OBLIGED TO BELONG TO THE CATHOLIC CHURCH IN ORDER TO BE SAVED.

OUTSIDE THE CHURCH THERE IS NO SALVATION. IN OTHER WORDS, THOSE WHO THROUGH THEIR OWN GRAVE FAULT DO NOT KNOW THAT THE CATHOLIC CHURCH IS THE TRUE CHURCH OR, KNOWING IT, REFUSE TO JOIN IT, CANNOT BE SAVED.

BUT WHAT IF IT ISN'T THEIR OWN FAULT THEY DON'T KNOW?

THEY CAN BE MEMBERS OF THE SOUL OF THE CHURCH, AND CAN BE SAVED BY MAKING USE OF THE GRACES WHICH GOD GIVES THEM.

BUT WON'T THE FOREIGNERS HAVE TO LIVE LIKE JEWS BEFORE THEY CAN BECOME MEMBERS OF THE CHURCH?

THAT WE SHALL SEE.

NEXT WEEK: AMONG THE ROMANS.

Father Conroy Talking

Groundswell

LONDON — After having visited so many wonderful Shrines in Portugal, France and Italy our Pilgrims landed in London thinking that the best was behind. What could England offer? Nothing, except the memory of Henry VIII or Queen Elizabeth or Cromwell—all names associated with some of the most deadly persecutions the Church has seen since the days of the Catacombs.

When I say this, I feel that I reflect the view of countless American Catholics. Many Americans feel that the Church of England was dealt a death blow 400 years ago from which it has never recovered.

History tells us that St. Paul's Cathedral, Westminster Abbey and countless other monuments to the Faith of early England have been taken over by the Church of England—they are no longer ours. And as if that were not enough all you have to do is go over to the brooding Tower of London and see for yourself the spot where many Catholics were beheaded for their allegiance to the Church of Rome.

Yes, what had England to offer in the way of inspiration to a group of American Catholic Pilgrims?

We soon found out. In fact we found out so much that I am not going to be able to pack it all into just one column—so permit me to ramble on.

First of all, let me say that English Catholicism is very much on the upsurge. There is a groundswell for the Faith under way here. As a matter of fact it is the very thing which makes England interesting today.

I am not in a position to say what the political future of England might be. I could not forecast her destiny as a nation. But I can say that the future of the Catholic Church in England is very bright indeed. In another column I will give you a fundamental reason for making that statement, but for here and now I think it's interesting to observe some surface signs.

I must say that as a priest I have received every possible courtesy from every one. This can only reflect the respect in which the English Catholic clergy are held in general. I really couldn't say what kind of treatment I was expecting, but when you come to a land whose history has been filled with such atrocities against Catholics, you are amazed that the "man on the street" has such respect for a Catholic priest.

And I've chatted with them all—bell-hops, policemen, newsboys, members of the various guards, the "beef-eaters" at London Tower, people walking along the Strand and Piccadilly Circus.

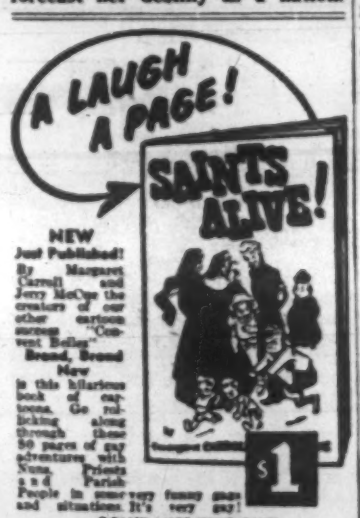
This cross-section includes a railroad engineer whose locomotive was standing next to our passenger car in London's Waterloo station. He was leaning out his window and since passenger car windows are also open most of the time we just got to talking. He was quite interested in Fatima and being a member of the Church of England, he said he was glad to meet me since "nothing has been said from St. Paul's pulpit about Fatima." As you may know St. Paul's is not now a Catholic church.

Point is, I think the people of England are just as ripe for the Catholic Church as any other people.

All of the above observations are heightened by a lengthy confab I had with J. W. Robertson, editor of the **London Catholic Universe** and Sir Harold Hood a member of the board of directors for that paper. These two gentlemen proved most enlightening indeed. Being associated with the work of the Catholic Press in England they could be counted upon to have sound facts as well as informed opinions.

And one of the things we discussed with great enthusiasm was the momentous Shrine of St. Simon Stock, at Aylesford, just 50 miles from London. All about this in a following column.

SCHOOL PRESS ADVISERS HONORED — Dean Jeremiah L. O'Sullivan of Marquette University's School of Journalism presented citations to faculty advisers of school newspapers at the National Catholic Educational Press Congress in Milwaukee. Recipients were left to right: Sister Madeleine Sophie, S.S.N.D., of Messmer High School, Milwaukee; Sister Jane Marie, O.S.B., of Oklahoma Catholic High, Oklahoma City; Sister Mary Jeremy, O.P., of Rosary College, River Forest, Ill.; Sister Mary St. Lawrence, B.V.M., of Xavier High, St. Louis, Mo.; and Sister Mary Frances Ann, S.C.N., of Nazareth, Ky.



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Why Wait?

Now Is Time To Give Thanks

CECILIA WADE

Dear Jane:

NOW is the time to give thanks. Wait for Thanksgiving Day? That would be dangerous indeed. Already the papers are announcing the number of shopping days till Christmas. But how many days are left to give thanks? Who knows?

Sound like a sermon? Believe me, it was one of Daddy's "specials." With Perry Como for background music, our record-strewn living room for the scene, and three of my girl friends for audience, Our Daddy delivered.

It all started when Janet asked how many days it was till Thanksgiving. I saw the look come over Daddy's face. He turned to Janet with the utmost gravity. "Today is for thanksgiving," he said. Janet didn't know what to say. "T-today," she repeated in a weak voice. I gave Daddy an imploring look.

"If you don't give thanks today," Daddy started to explain, "when are you going to give it? Do you think it is safe to wait for a day marked 'official for thanksgiving' when you don't know if God is going to bestow that day upon us?"

Then Daddy launched into his pet theme, which is as dear to my heart as it is to his. **Now** is the time to become a saint. Right **now**, this very minute. We hurry, hurry, hurry about all the inconsequential things, but all that is necessary in this life is that we make haste to be holy. We may "make haste" very slowly, but **now** is the time to begin.

Daddy says one letter cannot possibly hold all of this theme. He suggests we begin to make haste to be holy by giving thanks **now**! It will still be **now** when tomorrow comes, if it comes. We have to learn to think in terms of **now** in order to prepare for eternity. Give thanks with the holy sacrifice of the Mass. Give thanks by receiving Holy Communion. But don't wait—give thanks **now** with an Act of Perfect Love of God.

Till next week,
Anne

Gregorian Masses are a series of thirty Masses, said one each day for thirty consecutive days, after the example of Pope St. Gregory the Great, to free a soul in Purgatory. This practice has been approved by the Church. Since the Masses must be said consecutively, without a break, usually only Religious Orders and Missionary Associations accept them.

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Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

I have just come on to a beautiful new play called DARK SPLENDOR based on the inspiring life of BLESSED MARTIN DE PORRES. The play needs only nine for the cast, and the whole thing, with the aid of a table, books and a few chairs, is enacted in the Prior's reception room. Happily it may be performed as easily by girls as by boys.

Let me quote a few lines spoken by the actor who appears before the curtain rises for the second act. This is a description of Martin's life at the Dominican monastery in Lima.

"Martin lived and labored for many years in his new home. His love for God and all God's creatures grew with the passing years to such proportions that his very charities often embarrassed his brethren. His poor patients were the first objects of his love. But he loved also all the creatures to which God had given life, and the flowers, and trees, and the herbs from which he compounded his medicines. God blessed his work with wonders.

"The very beasts obeyed him. He had a strange power over illness. He had the unusual faculty of being in several places at one time. His patients used to explain his unexpected presence when he was needed by saying that he multiplied himself. His charity knew no bounds except strict obedience.—"

DARK SPLENDOR by Father Henry Gaffney, O.P. may be bought for 75 cents from the Blessed Martin Guild, 141 East 65 Street, New York, N. Y.

Right Or Wrong

Continued from page 2

We are not criticizing the federation of the various Protestant units under the National Council of the Churches of Christ. The chief criticism comes from another federation of Protestant churches under the name of the "American Council of the Churches." But we maintain that federation is not "unity," and that national or world congresses will not lead to unity except by the acceptance of a living authority. The sects were either all wrong when they split up because of doctrinal differences, or they will be all wrong if they unite on some common denominator. They never constitute "the Church of Christ" as Christ gave it to the world.

Hester and the Gnomes CHAPTER FIVE

MARIGOLD HUNT

WE left the President, the Chancellor and Grad sitting on top of Mr. Tann's water-tower with no idea in the world where they were. The air felt strangely light and free and exhilarating, but apart from that they might almost have been still underground, it was so dark. There was a heavy mist on the hill that night, the kind you often get with a white frost, and the moon had not yet risen.

The first thing to do was to get the lantern lighted. That done, they walked about on the corrugated iron tank cover and were more and more bewildered. You must remember that except for occasional midnight glimpses of a deep rocky glen, the gnomes had never seen anything of the upper world. So when the light of their tiny lantern showed them no rocks, either above them or on any side, it seemed most extraordinary. The President came to the edge of the tank cover first and found himself looking down into empty darkness, and it fairly stood his hair on end.

Hester's donkey, who was standing just below him, chose that moment to bray, and the noise was something awful. Tubby, the stout brown farm dog, barked in answer and an owl in a tree nearby hooted. So many loud and unknown noises unnerved the gnomes completely: they started for the water pipe with every intention of getting home as fast as they could. But alas! They had forgotten which side of the tank it was on, and they couldn't find it. At that moment the wind began to blow, and this amazed them still more: where could so much air be coming from suddenly? Worse still, it blew their lantern out, and what would have become of them I don't know, if the wind had not also begun to blow the mist away, and the moon been just then beginning to rise.

First they found it was not so dark—they looked up and could see stars! Then there was more light in one part of the sky, and a moment later they saw the top of the moon rising. As soon as they realized it really was the moon, their delight knew no bounds. They had been so sure the moon was angry with them—and, after all, she had brought them to this wonderful place, from which they could see her so beautifully. But their delight was mixed with astonishment as the country about came dimly into view. They had had no idea there was so much space anywhere!

They sang joyful hymns to the moon and then decided to look about them some more: it was all too exciting to dream of hurrying home. They went to the edge and looked over. This time they could see that some large shape was moving down there in the shadows. It was the donkey again, and once

more she decided to try her voice. Her bray startled the gnomes almost as much as it had the first time: they all jumped, and the President, who was nearest to the edge, lost his footing and fell straight over the edge and landed with a soft bump on the donkey's hairy back.

(To be continued next week)

My Morning Prayer

ANTHONY ATKINSON
Grade 4, St. Alphonsus School, Seattle, Wash.

WHEN I awake from my sleep
I pray the Lord the Commandments to keep
If I should live throughout the day
I pray the Lord to guide my way.

My God

BARBARA KELLY
Grade 4, St. Benedicts School, Baltimore, Md.

MY dearest God, each day and night
I pray to you
And long to see
That heavenly view.
And when I kneel
And say my prayers
I'm very near,
And can forget my cares.

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Family Fare

NANCY CAREY

IT'S time to plan your Thanksgiving dinner. Chances are that the menu at your house is more or less traditional. Chances are too that the dessert you serve is pie—pumpkin, squash, mincemeat or apple. You'll find it fun and rewarding to add a new twist or flavor to these old favorites. Try this Pumpkin Chiffon in a Cereal Ginger Crust.

Cereal Ginger Crust

4 cups corn or whole wheat flakes
¼ cup sugar
1 tablespoon flour
1 teaspoon ginger
1-3 cup melted butter or margarine

Crush cereal flakes very fine. Add sugar, flour and ginger; mix in melted butter thoroughly. Press mixture evenly into a 9-inch pie pan, making the bottom slightly thicker than the sides. Bake in a moderate oven 350-375 F. for 7 to 10 minutes. Cool before adding filling.

Pumpkin Chiffon Filling

3 eggs, separated
¾ cup brown sugar
1½ cups cooked or canned pumpkin
½ cup milk
½ teaspoon salt
½ teaspoon ginger
1 teaspoon cinnamon
½ teaspoon nutmeg
1 tablespoon (1 envelope) unflavored gelatin
¼ cup cold water
6 tablespoons granulated sugar

Beat egg yolks and brown sugar until thick; add pumpkin, milk, salt and spices. Cook over boiling water until thick. Add gelatin softened in cold water, stir until gelatin dissolves. Cool mixture until it begins to set. Beat egg whites until fluffy. Gradually add granulated sugar, beating well after each addition until eggs are stiff but not dry; fold into pumpkin mixture. Pour into baked shell and chill. Top with whipped cream and cereal crumbs.

Dad may tell you that his grandmother made the finest mincemeat pie he ever tasted. Maybe you'd better not try to disillusion him by using her old recipe calling for a coffee cup of this and a pinch of that. Build a reputation of your own on this Mincemeat Custard Pie.

Mincemeat Custard Pie

1 9-inch pastry shell, unbaked
3 eggs
¼ cup sugar
¼ teaspoon salt
2 cups milk
1½ cups mincemeat
Nutmeg

Line a pie pan with your favorite pie pastry. Beat eggs slightly; add sugar, salt and milk, stirring until thoroughly mixed. Spread mincemeat over bottom of pie shell; pour custard over top and sprinkle with nutmeg. Bake in a hot oven 450 F. for 15 minutes; reduce heat to 350 F. and bake 30 minutes more, until a knife inserted in the center comes out clean. Serve warm with cheese.

Can you imagine a Thanksgiving without cranberries and apples? Combine them in a pie for a truly good dinner finale.

Cranappleberry Pie

Pastry for 2 crust pie
2½ cups cranberries
2½ cups sliced tart apples
1¾ cups sugar
2 tablespoons flour
⅛ teaspoon salt

Line 8 or 9 inch pie pan with pastry. Combine remaining ingredients and pour into pan. Roll out remaining pastry and place over filling. Dampen rim of lower crust with water and press top crust to it. Flute edge. Cut several gashes in top crust to allow steam to escape. Bake in hot oven 450 F. for 10 minutes then reduce heat to 350 F. and bake 25 to 30 minutes more or until apples and cranberries are tender and crust is lightly browned.

Yams, those golden sweet potatoes, make a pie filling similar to pumpkin, but a filling with a flavor all its own.

Sweet Potato Pie

1 9-inch pastry shell, unbaked
1½ cups strained Yams, fresh cooked or canned
2-3 cup dark brown sugar
½ teaspoon salt
¼ teaspoon allspice
2 eggs, beaten
1 tablespoon lemon juice
1 cup rich milk
Pecans

Mix all ingredients in order thoroughly. Pour into pastry lined pie pan. Bake in a hot oven 450 F. for 15 minutes; reduce heat to 325 F. and bake 30 minutes longer or until knife inserted in center comes out clean. Decorate with pecans. Cool and serve.

PUMPKIN CHIFFON PIE

Friday Suggestions

If you need a new dish to serve for dinner Friday night try this low cost Noodles Romanoff. Combine 1 cup cottage cheese, 1 cup sour cream, ¼ cup chopped onions, 2 teaspoons Worcestershire sauce, 1 teaspoon salt, 4 drops Tabasco sauce and ¼ cup chopped parsley. Mix well and then fold in 6 ounces of cooked bread noodles. Pour into a greased 1½-quart casserole; sprinkle with grated American cheese. Bake in a moderate oven 350 F. about 25 minutes. Serves 4.

Servings Per Pound

New homemakers may find these figures helpful the next time they wonder how many pounds of fresh peas to buy for two people or how much cabbage they'll need for six. Based on ½ cup servings, one pound of the following vegetables will serve the following number of people:

Beans (snap)	4
Beets (diced)	4
Brussel Sprouts	5 to 6
Cabbage (raw, shredded)	7 to 8
(cooked)	4 to 5
Carrots (raw, shredded)	7 to 8
(cooked)	5
Cauliflower	3
Celery (cooked)	3 to 4
Eggplant	4
Onions (cooked)	4
Parsnips	4
Peas (in pod)	2
Potatoes	4 to 5
Spinach	3 to 4
Squash	2 to 3
Sweet Potatoes	3 to 4
Turnips	4

Water That Quenches Fires Of Purgatory

M. D. AMATOR

"OUT of sight, out of mind" is an old adage that is sadly only too true. Real heart-pangs of grief are manifest upon the death of loved ones, but time soon heals the wounds, and the vacant chair is occupied by another. At first, some prayers are dutifully and devoutly said, Holy Masses are offered; but e'er long the former dwindle to the zero point as they are supplanted by new and pressing needs, and the latter can no longer be afforded.

Knowing the inherent weaknesses of human nature, Holy Mother Church sets aside one month of the year in which to present daily reminders to her children for those who have passed beyond,—the suffering souls in purgatory. What family can boast no member there! Be it a father, a son; an aunt, a grandparent, no one knows! One thing is certain: "Nothing defiled can enter heaven!" Even the smallest faults must be atoned for in the fiery prison of purgatory.

Though the poor prisoners detained at the very threshold of heaven can do naught to hasten their own release, God has made it possible for the faithful on earth to come to their rescue. Numerous are the means that can alleviate their pains and shorten their term of expiation.

The Holy Sacrifice of the Mass ranks first in power before the throne of God. Yet, other means also help. The rosary prayed with meditation upon its mysteries, the way of the Cross devoutly performed, alms-giving to the Church or to the poor, acts of charity and kindness to those in need, the foregiveness of injuries to those who have offended us, the patient performance of irksome duties, resignation to the Will of God in trying circumstances that cannot be altered, —all these and many others could be cited as beneficial to the Poor Souls when offered to God for that intention.

One other means of alleviating the pains of purgatory for one's dear deceased is the devout use of holy water. Frequently this means is either not thought of, or is neglected. Yet, it is one of the easiest to use, once the practice has become established. It is one that can readily be used throughout the entire year, and not restricted to the month of November. It takes neither money nor time, just a little thoughtfulness until the habit of it is firmly established.

The prayer of the Church and the blessing of the priest, through the merits of Christ, render holy water a most efficacious sacramental both for the living and for the dead.

It brings remission of venial sin to souls in the state of grace. It can remit at least a part of the temporal punishment due to sin. It can put to flight the evil spirits, and draw down God's blessing on those who use it and for whom it is used. It is as a refreshing dew to the souls detained in the flames of purgatory.

Many good Catholic families today have holy water fonts at the door of each room and accustom themselves to make the sign of the Cross with holy water whenever they enter or leave.

Another commendable custom is that of sprinkling holy water in the form of a cross while making the sign of the Cross a number of times each evening before retiring: Once, for oneself and family, again for the dying that night, and a third for the suffering souls in purgatory. Needless to say those who thus remember the poor souls every day of the year will be remembered by them. The poor Souls will not only help them in temporal need, but will await them at the hour of death to escort them to heaven.

Thrice blessed is that water that is capable of quenching the fires of purgatory! Thrice blessed is that person who has in life developed the habit of using it every day and applying it to the quenching of those flames!

CHARLIE CALLAHAN'S

Sportscasting

IS this a good Notre Dame football team? It all depends on which side of the fence you roost. If you are an avid Fighting Irish fan, you'll take statistics and say that Frank Leahy's present aggregation is good because it's alert. If you are one of those always hoping Notre Dame gets knocked off, you'll take the same set of statistics to prove that this 1953 eleven is the greatest modern example of the "luck of the Irish."

What are these statistics? Well, over the first five games, the Notre Damers tallied 22 touchdowns. And no less than 14 of these have resulted from breaks. Breaks . . . what do I mean? I mean they have been set-up by a poor punt, a blocked kick, and many recovered fumbles and pass interceptions. Interpret it any way you want . . . they are good and alert . . . or they are phenomenally lucky.

Take the Navy game. The Irish scored six touchdowns. Three on breaks. The three breaks being a blocked kick, a recovered fumble, and an intercepted pass.

In the Oklahoma game, four touchdowns resulted from the recovery of two fumbles, a blocked kick, and an intercepted pass.

What broke up the Georgia Tech game? A bad pass from the Georgia Tech center which rolled back into the end zone, and Irish tackle Art Hunter fell on it for a Notre Dame score. Some of these breaks are unbelievable, but they keep happening.

Good Coaching Job

Now what do I think. Are they a good team. Or have they just been darn lucky.

Well, I certainly didn't think they would be good at the start of the season. Very few teams have looked worse approaching their first game than the current Irish eleven. And at that time, there were minor injuries galore. Remember too, this was the same team as a year ago with a few exceptions. And that was no world-beater, although it did spring five upsets on practically nothing but spirit and unexcelled coaching. Therefore, my reasoning then was: why should this team which was simply highly competitive, and reasonably lucky last season, and which was looking so bad in practice, become a good team overnight? It didn't figure. And there was a very definite lack of overall speed.

But somehow, Frank Leahy and his crew of assistants have made a good ball team out of this group, despite the lack of speed, and a few other deficiencies. Also, I'm sure it is no secret that over the first five games, Quarterback Ralph Guglielmi played real well at quarterback and this, off his 1952 form, was not necessarily expected.

So, I think it is a pretty good team. Extremely well-coached, as always, and, admittedly, still a club that has been reasonably fortunate both on getting breaks on the field and in the fact that key performers have stayed away from injuries.

But let's get another point across. It's a pretty good team, period. If nothing else, the Georgia Tech game proved the Irish have one team, and very little depth. And it's depth that every team needs for a great season.

So, I think it's a pretty good team. Does that mean I'm wrong if it loses a couple of games near the end of the season. Not at all. Other schools are considered to have great seasons when possessing records like seven victories, two losses. Why not Notre Dame? (Don't answer that . . . I know . . . in the minds of the avid Notre Dame followers, Notre Dame is never supposed to lose.)

Editors' Views

I have been in attendance at all Notre Dame games thus far this fall and take exception to Mr. Callahan's pessimistic view. This is a great Notre Dame team, one that should finish the season undefeated. During the remainder of the season, on any given Saturday, the Irish could meet defeat. That will be a case where they were out-smarted and out-coached, and that seems very unlikely.

In the first five games this fall, Notre Dame has scored 14 of its 22 touchdowns because of "breaks," according to Mr. Callahan. If such items as blocked punts and intercepted passes are to be considered "breaks," athletic skill is a useless item for a football player to have. Blocked punts and intercepted passes just don't happen; they are made. They are shrewd defensive maneuvers and carry the same amount of "luck" as Johnny Lattner's 86-yard kick-off return against Purdue.

Some will be willing to argue that a fumble should not be considered a "break." Hard, jarring tackles with extreme concentration on the ball cause the greatest number of fumbles. A muddy field with a heavy rain or snowfall can be considered a factor which would make holding the ball a little difficult. Under that condition, a fumble would be a decided "break," but all of N.D.'s first five games were played in fair weather.

Because the football is a spheroid with a point at each end, capable of bouncing in any direction, many unusual things can be expected to happen in a football game. This year's Notre Dame team, however, has the uncanny knack of rolling with the bounce. When the ball goes in the wrong direction it means there will be a few more yards to go for a touchdown.—Gerard Hekker for the O.S.V. Editors.

Back To Baseball

A visitor to the Notre Dame campus for the Navy game was Dan Daniel, baseball expert of the New York World Telegram and Sun. It wasn't baseball season, so he was out to do a series of stories on Notre Dame, the school as well as the football team.

He did a lot of querying of me on the Notre Damers. After a time, however, I pointed out that I was looking for material too . . . material for Sportscasting. So, I said, look Mr. Daniel. I've been telling you about the Notre Dame football team. Now you tell me about the New York Yankees. You've been covering them for years. They've won five straight pennants and World Series. Tell me . . . which of these last five clubs did you like the best?

There was no hesitancy in his answer . . . and this from a man who has seen every game they've played the past five years. He said the 1949 group was the best, the first of the five. Said he . . . Henrich and DiMaggio were still going good. Some of the others like Rizzuto, and Berra were younger and more peppy, although not necessarily any better than they've been more recently. Pitchers like Raschi and Reynolds were younger and better. He also paid great tribute to Stengel. Other managers rebuild and figure they must spend a couple of years in third or fourth place while so doing. Casey rebuilds and stays in first place.

Hearts Tuned

Continued from page 4

have warmed His heart at her words.

"Because," she told me, "my vocation has given me all the best life has to offer. All the beauty and comfort and meaning and love there is. My life has been the happiest it could be and were I to do it over again, even without the promise of Heaven, I could find no other way to know such joy!"

There you have it. Not expressed very well, I agree. By me, that is. Her idea was beautifully put. It's really the idea behind perfect and imperfect contrition, they tell me. Perfect contrition is sorrow because of one's deep pain at offending God without any thought of reward. Imperfect is good but tacked on is the fear of punishment and the wish for reward. Take away Heaven and Hell and for a great many you remove restraint. Thus the sophisticates point to this and in voices of complete boredom touch up the differences between Christ and His Church, between God and His creatures.

They don't know my nun. Nor many of you Catholics. From your letters and your pamphlets and your prayers, one can see your great love for Christ is overwhelming. And it would make Him feel at home were He to visit your family here on earth.

No, I don't agree with my party people. His Church is still His Church. Your religion is still that of spiritual love, not tangible reward. Take away the prize and you'd still go to Mass on Sunday. Wouldn't you? That, my friends, is Christianity. Catholicism. Holy. Call it what you want. It's really true love. With all the cynicism in the world, it's not even dented in its expression. As long as this is true, there's hope for us all no matter how rough the world seems at times. As long as hearts are tuned to Him, we're still going in the right direction.

There is no worse talk than too much talk. Talk too little and you can easily piece it out; talk too much, and you cannot lessen the harm by recalling your words, for they are no longer your own.—Father Elliot, C.S.P.

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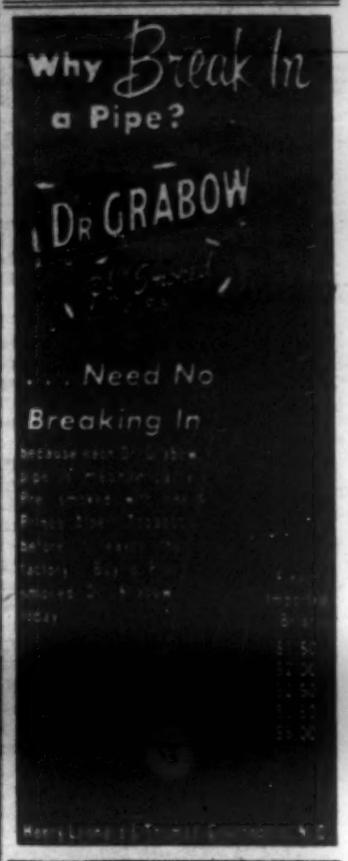

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WHAT do you think of the recent attack on the Catholic Church in England by the Anglican Archbishop of Canterbury?

OF course he is most inconsistent. He calls the Church intolerant, but his attack on the Church is much more intolerant than what he criticized in the Catholic Church. He objects to Catholics trying to convert Anglicans, seemingly oblivious to the fact that England was for many centuries entirely Catholic; that it was his Church that carried on a long campaign of persecution against the Catholic Church, resulting in the death or exile of nearly all the Catholic clergy of his country.

He does not seem to observe that 95% of the people of England are no longer members of the Established Church; that a state of indifference, even greater than that which previls over here, obtains in his country. (See Father Ginder's article on page one).

Most attacks on the Catholic Church are due to jealousy of its growth. Its active communicants exceed in number those of the Established Church at present, and exceeds, in number that of the many various sects we have over here, such as Methodists, Presbyterians, etc.

Love Overcomes Hate

According to the lesson of history, persecution never checks the growth of the Catholic Church. It rather helps its growth, and arouses indifferent members to return to a more regular practice of their faith.

In no country have there been more organized movements to check the growth in the Catholic Church than in the United States, and presently Protestant clergymen of nearly all denominations are preaching a campaign of hate against her. They employ men who have made their little fortune on lecturing against the Catholic Church, as well as ex-priests who have been discharged from the Catholic Church's ministry, to occupy their pulpits. The Catholic Church, which is charged with being more intolerant than they, has never had an organized movement against them, never engaged any of the thousands of former Protestant ministers who left their ministry voluntarily, to deliver a tirade against the religious bodies which they left.

No sermon of hate is ever preached from the Catholic pulpit. Catholics circulate no anti-Protestant literature or tracts. Their own people actually believe that when discrimination is made by the Catholic clergy it is made in favor of non-Catholics, such as in the employments of architects, contractors, etc.

We are certain that Catholics of England have not been attacking the Anglican Church. At the time of the coronation of Queen Elizabeth II, much was written about the Ritual which was used in the ceremony, and the place in which she was crowned. It was told that that Ritual was written back when all England was Catholic, and that it was not a Protestant but a Catholic Archbishop of Canterbury who crowned the King or Queen. It was told that Westminster Abbey, where the coronation took place, was built by Catholics before the Reformation. Pointing out these facts is certainly not attacking the Anglican Church.

Anglican Church authorities have never denied that the Catholic Church has at least an equal claim with itself as being the Church of Christ.

Among a great many Anglican ministers there was a Pro-Roman movement in England over many years called the Oxford Movement and led by the noted convert Cardinals Newman and Manning. Why should not ministers, as well as the laymen, be given an opportunity to learn something about the Catholic Church, to which all their ancestors for a thousand years belonged?

The Archbishop of Canterbury is very inconsistent in objecting to Catholics working for conversions in England when he upholds the right of any sect, no matter how modern or obscure it may be, to invade a country which is 99% Catholic, and try to "convert" its people.

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Six O'Clock Mass

Continued from page 14

rise in his seat and pick it off with one hand.

As he did so Coach Lefty O'Doul of the Yankees came over to the box, took a look at the missionary, and said simply but not irreverently, "Well, I'll be damed."

Joe and Vince were too amazed to become indignant at this affront to clerical dignity. Coach O'Doul continued, addressing the missionary:

"You're dead. I had Masses said for you. I heard the Japs starved you to death."

Father McTaggart grasped the outstretched hand and said, "Meet Joe McGonigle and Vince Palina," and the boys dumbly shook hands with — incredible to relate — a Yankee coach! Then Lefty acknowledged their existence:

"You ought to be proud to sit with the greatest fast ball pitcher of his day." And addressing himself to the priest: "Tearing up your contract to go to Maryknoll cost us a pennant. How do you like that Chinese league?"

"Great stuff, Lefty." The priest dropped his ecclesiastical diction. "I hit .343 last year—had 343 baptisms, but the Bishop yanked me because I couldn't get over a cold."

"Come to the club house after the game." This was an order. "I want the boys to meet a real champ."

What happened the next few hours was too fantastic for even the McGonigle gang to believe. The Yankees won the doubleheader and Father McTaggart met them all and (Joe lifted his hand as he told his family at supper) practically every Yankee touched the hand of McGonigle Junior.

(From "Six O'Clock Mass," copyright 1952 by Maurice S. Sheehy. Farrar, Strauss and Young, Inc., New York, publishers. Book cost, $2.75.)

Our Weekly Chat With You

Continued from page 1

cause His infinite sanctity cannot tolerate anything else — is the observance of His Commandments. When that is done, the prayer is certain to reach God's throne in Heaven.

David prayed that his prayer might ascend to Heaven as incense — a sweet odor in the sight of God. When prayer comes from the heart even of a sinner, it will be heard, provided the sinner is repentant and determined to cease sinning grievously.

In our own minds and hearts we are absolutely convinced that the many years of wars and other disasters of all kinds, which have befallen the world in our lifetime, are intended to bring the people back to their senses, to force them to realize that the God of Heaven can never be satisfied with His children on earth while they are more rebellious towards Him than they are towards one another.

Now the same is true of nations. God can punish a nation only down here. He cannot punish a nation as such in eternity, and all through the Old Testament we read that His policy was to afflict nations, especially that nation to which He had made a special revelation and which, therefore, had the true faith, whenever it began to drift from Him and to ignore His Commandments.

President Lincoln kept that in mind when he, on four different occasions, set aside a day of prayer and repentance. He never asked merely for prayers. He asked us to humble ourselves before God, to repent of our transgressions, to fast, and to resolve to live cleaner and better lives.

Catholics have known from their early childhood that prayer must come from a sincere and loving heart if it would pierce the skies, and it is time for us to remind our political leaders who want God on their side, that they must plead with the people to live righteously.

Sincerely yours in Christ,
THE EDITORS

Purgatory

Continued from page 1

source of revenue by accepting money for the "praying of the dead out of Purgatory." This hardly deserves an answer, but it might be observed, for the sake of argument, that no priest knows whether any particular individual is in Purgatory, and certainly no priest knows how long a particular individual will be detained there.

Probably the best argument to prove that Purgatory is a revealed doctrine is that the Jews in the Old Law were taught to pray for the dead, and down to this day they observe a special feast on which prayers are offered for the deceased. Christ never corrected them for that practice. In the second book of Maccabees (12:43-46) the doctrine of the Jews is very clearly stated, but this book is not contained in the Protestant Bible. They must at least admit it to be historical and it tells what the practice of the Jews was.

Our Lord speaks of the forgiveness of sins in "the world to come" (Matt. 12:32); and the Bible tells us "out of hell there is no redemption." But certainly no sins are forgiven in Heaven because there are no sinners there.

St. Paul speaks of slight sins being remitted as by fire. (1 Cor. 3:11-15).

The early Christian writers wrote a great deal on the subject of Purgatory, and of prayers for the dead to assist them.

Faith Plus Works

The Protestant teaching that if you believe in the divinity of Christ you are already saved, does not have any support in Holy Scripture or in the Primitive Church. St. Paul directed all his Epistles to those who were already converted to Christ and accepted Him as their Savior, but he enumerated a great many sins which would still exclude them from Heaven if they were guilty.

Sin is sin, and God Himself can no more overlook it after Christ atoned for it than before His Atonement. In fact God expects more of His children after that redemption than before. He is infinitely holy, and sin is always opposed to His very nature. That is why Christ when He was asked, "What must I do to attain eternal life?" answered "Keep the Commandments" (Matt. 19:17). He had often spoken of the necessity of faith, but He did not mean it as the chief obligation of those who would save their souls.

He had also said "If any man will love me he will keep My Commandments" (John 14:15).

Protestant clergy get around this text by saying that the one who is repentant and takes Christ as his Savior will love Him, but there are plenty of indifferent and sinful people who believe in Christ's divinity and take Him as their Savior.

How Would You

Continued from page 1

swer, over the radio, questions submitted to them. They tell the radio audience during every broadcast that their interpretations are their own—their opinions. For instance, quite recently they were asked the question whether Christ had brothers and sisters, and they answered in the affirmative and based their answer on Mark 6:3. If the minister who answered that question was right, then how would he interpret John 6:42? Surely he would not say that because the questioner supposed Jesus to be the son of Joseph He was actually that. How would he harmonize that with the article in the Apostles' Creed, recited by him in unison with the people in his church that Jesus "was born of the Virgin Mary?" If Mary was a virgin when she gave birth to Christ, then certainly Jesus was not the son of Joseph. God Himself sent an archangel to Mary to tell her that she would conceive by the Holy Ghost, and not through any human instrument (Luke 1:31-35). That is also declared in the Apostles' Creed.

In matters of faith the Catholic Church does not recognize "opinions," and God, Who is truth itself, could not recognize contradictory opinions. From the Scriptures how would the minister defend the observance of the Sunday rather than of the Saturday? It is true that there is reference to the Apostles observing and holding public services on the "first day of the week," but the Adventists also use the Scriptures and claim that the declaration of God in one of His Commandments "Remember the Sabbath Day (the Saturday) to keep it holy" could not be changed.

Proposition II:

The minister's Proposition II would have to be proved not by the Scriptures, because they do not refer to anything as of today; it would have to be proved by history. Every reputable historian admits that the Catholic Church of today can trace the succession of its visible heads from Pius XII to Peter as easily as we can trace the succession of visible heads of the United States Government from President Eisenhower to George Washington.

Look up the name Lutheran, or Methodist, or Baptist, or Presbyterian in any Encyclopedia, and it will tell you who the founders of these sects were and that they all lived during the last four and one-half centuries. Then look up the word "Catholic," and see whether you will find the institution of that Church credited to any other Founder, long after Christ.

The Bible was originally a Catholic book, preserved by the Catholic Church alone for 15 centuries, and copied and recopied, translated and retranslated, yet the reformers accepted it without any proof than that the Catholic Church said it was inspired Scripture. They may not use those very words, but that is clearly implied.

The Scriptures were tampered with by Protestants. Luther inserted a word of his own to justify his doctrine that salvation is by faith "alone," just as he repudiated the entire Epistle of St. James and the Book of Revelations. In modern Bibles the word "alone" has been erased, and the book of James and Revelations are included in the Canon of the New Testament.

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Fiction

Six O'Clock Mass

4. 'Who Giveth Joy To My Youth'

WHEN a man is approaching his eighteenth birthday and has lived long and dangerously, when he holds the home run championship of the high school league, plays with the American Legion team, and has a baseball scout checking his gedunk sundaes, why, golly, he's got problems and he has to get a lift now and then.

Ever since he started serving Mass at St. Jude's, Joseph Patrick McGonigle, Jr., knew where he could get that lift.

"I will go unto the altar of God," said Father James.

"To God Who giveth joy to my youth," answered Joe.

Thousands of years before, another bewildered young man, a Jewish lad, exiled from his native country, sent up his cry to God, and now this psalm was the dialogue of the Mass at St. Jude's. Monsignor Knox translates it as follows:

"O God, sustain my cause; give me redress against a race that knows no piety; save me from a treacherous foe and cruel:—Thou, O God, art all my strength, why hast Thou cast me off? Why do I go mourning, with enemies pressing me hard? The light of Thy favor, the fulfillment of Thy purpose, let these be my escort, bringing me safe to Thy holy mountain, to the tabernacle where Thou dwellest. There I will go up to the altar of God, the giver of youth and happiness: Thou art my God; with the harp I will hymn Thy praise. Soul, why are thou downcast, why art thou all lament? Wait for God's help; I will not cease to cry out in thankfulness, my champion and my God."

A more honest boy than young Joe never served Mass, but when he said, "Who giveth joy to my youth," as the liturgy required, Joe was really thinking, "God, You've given me a terrible headache."

For events and circumstances had tumbled upon the broad shoulders of the red-headed lad with an Irish face who stood a little over six feet and weighed one hundred and eighty-seven pounds, who, until yesterday, lived with a single purpose. Then his best friend had dropped a bomb on his life, and even Father James knew that young Joe was worried this morning. He said nothing about it because he knew that eventually he would get the full story.

Fact of the matter was that this was D day in the life of young McGonigle. He had to make a decision.

Of course if it were not for Joseph McGonigle, Sr., a stalwart, honest, law-abiding citizen who ran a little dairy of his own, had a big house, a charming wife and six children, young Joe would not have been so troubled on this beautiful October day.

Like his son, McGonigle senior had a one-track mind. For that reason he was going through life the victim of what psychologists describe as "vocational frustration."

In the days when Tinker-to-Evers-to-Chance was as much publicized as Stalin-to-Truman-to-Churchill, the elder McGonigle had aspired to write his famous Corkonian name at the top of the sports pages of the country. He lived to play baseball. He lived hard and played well. He caught, for a modest salary, in the Three-Eye League, and his batting average was .321 and no one ever thought of trying to steal second when he was behind the plate.

One day late in August 1925, he blocked home plate skillfully as a runner came sliding in.

"You're out," said the umpire, referring of course to the batter, but McGonigle was also out, writhing in pain from a compond fracture of the right leg. When he emerged from the hospital two months later, he knew he must never play ball again.

When the sturdy young redhead who was to bear his name was ten years old, his father bought him a big baseball mitt, stood him up against the barn which later became the garage, and taught him all the tricks of the trade.

Young Joe was an apt pupil. He imbibed his father's enthusiasm. Never did he run away from a fight or start one, even though the McGonigle yard became a baseball diamond, all scarred by young people sliding into home base. At twelve, Joe caught for the St. Jude's team and then he entered a Jesuit high school.

"Lot of funny kids here," he told his father. "Some of them want to be doctors and some want to be lawyers, and one fellow wants to be President."

"And you?" teased his father as if he didn't know the answer.

"Why, Dad," said Joe indignantly, "everyone knows I'm going to be a big league baseball player."

Of course, to qualify for the baseball team, Joe had to study Latin and algebra and a lot of those nonsensical things which Jesuits drill into the heads of the young. That might have been hard, but a cheerful young Jesuit with prematurely gray hair and four varsity letters hidden away in his trunk took young Joe in hand.

"You're too cocky," he said, "and you have a lot to learn about baseball. I want you to meet Vince Palina."

"Hiya," said Joe.

"Hiya," said the tall, lanky, dark-complexioned son of an Italian grocer.

"Play some catch?" Joe in asking the question really meant to say, "I'm going to do some research on your soul and find out what you've got."

Father Devlin, the young Jesuit, watched from a distance. Vincent Palina threw his fast ball, his curve, and his outdrop. Joe was bewildered and, as he later told his father, "looking like a sap."

"What did you do then?" asked Joe senior.

"I said, 'From now on I'm giving the signals and you throw what I call for!' In that way I could hold him."

Mutual respect such as great artists have for each other cemented the McGonigle-Palina pair. They studied together, ran errands together, and Joe developed an appetite for Italian cuisine, while Mrs. Palina's pride and joy threatened to outeat the whole tribe of McGonigles. He just ate his way into the heart of Joe's mother.

The first year, of course, being freshmen, they played on the second team. In the sophomore year, Father Devlin turned them loose, abetted by the volunteer coaching of McGonigle senior. Eight shutouts that year for Palina, and by their junior year, McGonigle and Palina were well and sadly known by all competitors in the High School League.

Joe and Vince alternated by weeks in serving at St. Jude's six o'clock Mass, save on Sunday, when they often served together. No cloud hovered over the untroubled sea of their consecrated lives—dedicated as they were to the national pastime—until a pale, gray-haired missionary of the Maryknoll Society crossed their horizon at eleven o'clock Mass one Sunday.

The Maryknoll father had just returned from China and he tried to tell the people of St. Jude's that Christian civilization was at the crossroads and they had better do something about it, something like sending more Maryknoll missionaries to the Far East. Twice the missionary broke into fits of coughing, and that made the good people of St. Jude's dig a little deeper than usual. They were touched.

The altar boys were not. Joe kept looking at his watch, then at Vince. Of course one can't expect much from Chinese missionaries, but anyone should know that there was a doubleheader on and the Yankees were in town, and if he kept on talking, this Chinese fellow, Joe and Vince would miss the first inning.

After Mass, the missionary smiled on his two altar boys and quickly restored himself, in their opinion, to the Communion of Saints.

"A friend of mine gave me box seats for the double-header," he said. "Won't you join me?"

"Gosh — box seats, Father?" queried Vince. "We never sat in box seats."

So they tore home for a sandwich. Joseph McGonigle senior even offered to drive them to the ball park, which meant they might even see some batting practice. That was vital to the preservation of Christian civilization too, because the boys wanted to study the delivery of a new pitcher the home club was trying out.

"Suppose we'll have to explain the game to him?" queried Vince as McGonigle senior went into the rectory to get Father McTaggart.

"Yeah, maybe so," said Joe indifferently. "Those Chinese are pagans, you know." He wasn't too sure what pagan meant—probably someone who had never played baseball.

The August sun was beating on the box along the third base line near the Yankee dugout. The boys knew them all by sight and carefully gave the athletic pedigree of each player to their interested host. They even figured they might grab a foul ball now and then during the game, sitting so near the infield.

They did not anticipate the hot one that came toward them, or that Father McTaggart would half

Continued on page 15

What Has Gone Before

Father James is about to begin the six o'clock Mass at St. Jude's parish. During his preparation for the Mass, Father recalls his early life and study for the priesthood. After ordination he was assistant to a kindly, German-born pastor. After five years he was appointed by his Bishop to establish a new parish, St. Jude's. Since that time he has seen the parish and the community grow tremendously.

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Rural Life

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Rural Life Conference

Some Questions And Answers

I have read about the reduction in acreage of land used for the growing of wheat. What other use can such land be put to?

The diverted wheat acres will be put to various uses. In some states, winter barley can be grown. Out in Wyoming, Mr. F. A. Chisholm, a U. of W. extension agronomist is advising the wheat growers to plant legumes and grasses for pastures and meadows. He has also expressed the opinion that a few growers will plant corn, dry beans, and potatoes on some of the better soil in the diverted wheat acreages.

Some of my friends from the city asked me about "plastic silos." I tried to convince them that they were speaking incorrectly, but they insisted that they read about "plastic silos." Who was right?

Your friends heard somebody speaking about the experiments being carried on to protect silage with plastic film. The New Jersey Agricultural experiment Station has made several tests. The idea stems back to the student who was coating the inside of a silo, and wished he had a plastic film lining to simplify the job. Then Charles H. Reed of the Agricultural Engineering Department suggested that the use of plastic covers over stacks of silage might be an inexpensive substitute for silos. Reports of success are heard.

Many pine trees on my property, and other nearby forests, show a mildew-like gray color on this season's needle growth. Can you suggest what is wrong and how to correct it?

If you have a strong magnifying glass, you may be able to identify some pine-needle scales. If you apply DDT now, it will not kill the adult scales, but may check the spread of the pest. Apply dormant oil sprays just before the growing season begins next spring.

Were dwarf fruit trees purely accidental in their origin, or were they stunted by some chemical means?

Neither! It would take pages to give a thorough explanation of the production of dwarf fruit and ornamental plants. Briefly stated, the dwarfing is accomplished by grafting twigs on to rootstocks which control the size. Professor C. H. Blasberg at the University of Vermont is conducting a project to find suitable dwarfing rootstocks for the varieties of apples grown in Vermont.

Having read much about oak wilt, I would like to know something about the symptoms, destructivity, and remedies. Can you help me?

The early symptom is a wilting of the leaves which develop a bronze color and may fall from the tree. The red oaks usually die within a year. White oaks may survive for several years, as they die branch by branch. In order to definitely diagnose the disease, scientists find it necesary to develop a culture of the fungus from green or newly dead twigs or branches. At present the most effective control method is to destroy the diseased or recently killed trees.

I was not successful in my efforts to grow cabbage in my home garden. The plants wilted. When I dug up the roots they were enormous. Could you say what the trouble was?

Perhaps your plants were affected by clubroot, a disease of the cabbage family, which damages cabbage, cauliflower, broccoli, brussels sprouts, kohlrabi, Chinese cabbage, radish and turnip. The outstanding symptom is the abnormal growth of the root. Liming the soil may help somewhat, but the only remedy is to plant the crops in new soil and keep out the infection-carrying weeds of the mustard family.

Many agricultural writers mention the beneficial effects of nitrogen fertilizer. Would you recommend the use of nitrate of soda to improve the appearance of my shrubs which turned yellowish in the late summer?

It may be that your shrubs showed their natural color, because nature was getting them ready for the winter. Do not fertilize them now, as if they begin a stimulated vigorous growth they might be injured by sudden cold weather. You might help them by providing water. That will be enough stimulation.

What recommendations have you for the making of a compost pile?

Be sure to make one, and urge your neighbors to build one instead of burning leaves! Leaves, grass clippings, weeds, and garden plant refuse can be used for composting. The experts offer slightly different specifications for such a project. Up in Maine, R. W. Paulson suggests piling the leaves and refuse in six inch layers, with alternate layers of soil. He recommends keeping the pile moist, and turning it over next year to mix the contents of the pile.

Down in Texas, Bluefford Hancock suggests using twelve inch layers of leaves, and two inch layers of soil. In addition to keeping the pile moist, he also recommends hastening decay by adding one tablespoon of ammonium nitrate for each cubic foot of organic matter. The proportions vary in recommended methods. But the general principles are the same.

Anyone interested in submitting questions should send them to Rural Life, Our Sunday Visitor, Huntington, Indiana.

Half Of U.S. Ignores God, Says Radio Speaker

New York —(NC)— With over half the population of the U. S. ignoring God, this is no time "to eat, drink and be merry," a priest declared in a radio sermon.

Sixty million Americans "live as if God did not exist," Father Gerard N. Glynn declared in a Faith In Our Time address, first in a series called "Our Crumbling World." He warned that the world struggle between communism and Christianity calls for a return to the Christian foundations upon which America is based.

Coming Events In The Diocese

You can get a Fish Dinner at St. Catherine's Church hall, Nix Settlement, Wednesday, November 18. The "fry" starts at 5:30 and lasts till 8:00 p.m. Adults, $1.00; children under twelve, fifty cents.

A turkey supper and feather party have been scheduled from 4:30 to 7:00 p.m., Sunday, November 22, at St. Louis Church hall, Besancon, Location: U. S. 30 east of New Haven. Adults $1.25; six bits for kids.

They'll be serving ham suppers at Little Flower Church parish hall, Waynedale, this Sunday evening, November 15. Bring the family anytime between 3:00 and 7:00 p.m.

The Altar and Rosary Society of St. Patrick's Church, South Bend, will hold a card party, Thursday, November 19, starting at 2:00 p.m. in the parish clubrooms.

The St. Charles Fraternity of the Third Order of St. Francis is sponsoring an all-day rummage sale, Friday, November 20 at 2021 S. Lafayette street, Fort Wayne.

The public is invited to a Benefit Party beginning at 2:00 p.m. on Sunday, November 22, sponsored by the Rosary Society in St. Andrew Church hall, Fort Wayne.

The Holy Name Society of Queen of Angels Church, West State Blvd., Fort Wayne, is sponsoring a Feather Party, Sunday, November 15. It starts at eight . . . don't be late!

St. Joseph Church, Fort Wayne, has scheduled a parish banner in the new school hall, Sunday, November 22 from 2:00 till 10:00 p.m. Luncheon will be served. The public is invited.

The second annual banner, sponsored by the Holy Name Society and the Rosary Sodality, will be held November 19, 20 and 21 at St. Patrick's church, Chesterton. Exciting Turkey raffle, grand prizes, door prizes and games galore will provide some fun for all.

Parents Biggest Aid In Problems Facing Catholic Education

Washington —(NC)— Need for public relations to make parents aware of the difficulties that face American Catholic schools, was one of the problems pinpointed here by a cross-section committee of educators.

The nine educators, representing Catholic elementary, secondary and higher education, agreed that successful expansion of Catholic schools despite teacher shortages and tremendous enrollment increases will depend largely on the parents who have built and supported Catholic schools.

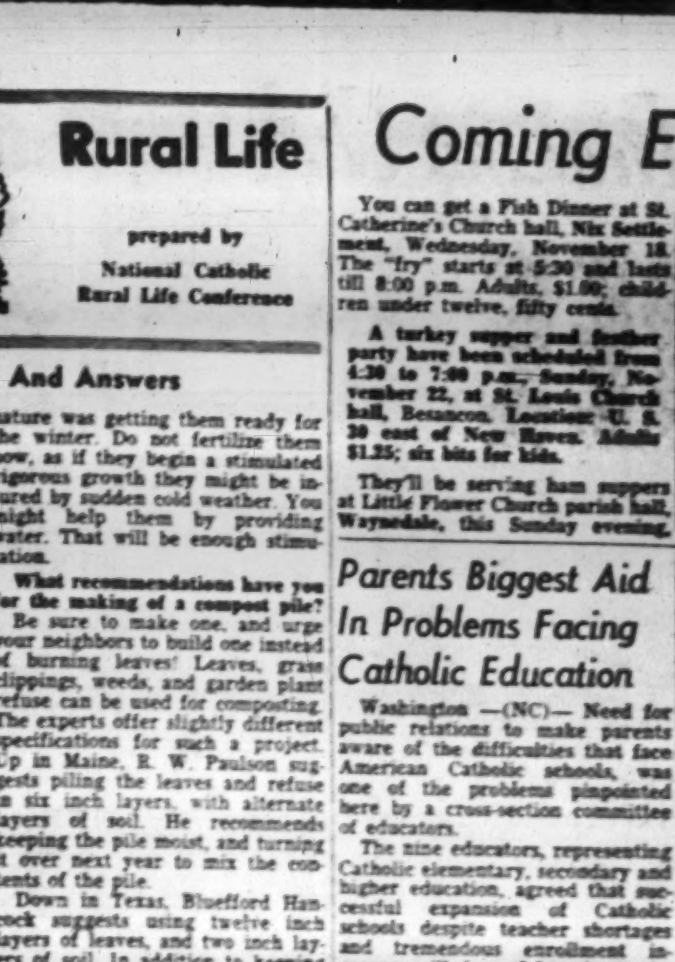
The educators make up the Problems and Plans Committee of the National Catholic Educational Association, the nationwide organization that includes Catholic teachers and administrators of all school levels in its membership.

Function of the committee is to line up the problems that Catholic schools are facing. These are passed on to the NCEA board and its members across the nation.

One top concern of the committee in its meeting here was for Catholic parents whose children must be provided with "adequate education in adequate schools" despite the mounting shortages that face all U.S. schools, both public and Catholic.

Ushers Elect Officers

Fort Wayne—The Ushers Club at St. Peter's Church, recently re-elected the present officers to another term. They are: Al Hambrock, president; Tom Mungovan, vice president; Edward Koehl, secretary, and Frank Hahn, treasurer.



GIVE FOR MARY'S SHRINE—Opening the children's collection of the National Appeal for funds November 2—December 6 to complete the National Shrine of the Immaculate Conception, in the nation's capital, pupils of Washington's Immaculate Conception parish school put their contribution in the school's collection box. Shown with them is their pastor, Rev. John B. Roeder, director of the drive and Brother Thomas Jones, S.M. The students are Patrick O'Brien and Jerry Collins. (NC Photos)

Requiescant

IGNATIUS P. FREIBURGER

Fort Wayne — Ignatius P. Freiburger, 71, well-known Fort Wayne blacksmith and mechanic, was fatally injured last Friday afternoon when he fell from a stepladder hanging storm windows at his home.

He was a member of St. Patrick's Church and its Holy Name Society. Surviving are the widow, four sons, four daughters, two brothers and six sisters including Sister Helen Clare, of Sisters of Providence, Chicago.

CHARLES W. LANDSTOFFER

Fort Wayne — Charles W. Landstoffer, 56, operator of the Landstoffer Grocery, died last Thursday at his home after a three months' illness.

An active member of the Queen of Angels Church, he was on the board of trustees and also a member of its Holy Name Society. Surviving are the widow, two daughters, two grandchildren, five sisters and a brother.

MARY SEITZER

Fort Wayne — Mary Nimser died last Thursday at her home, after a year's illness. A native of Maysville, she lived here for 50 years. She attended Sacred Heart Academy, Old Auburn Road. She was a member of St. Patrick's Church and the Blessed Virgin Sodality.

MRS. AMELIA CHRISTEN

Decatur — Mrs. Amelia Christen, 86, widow of Charles H. Christen, former mayor of Decatur, died last week at the home of her daughter, Mrs. Arthur Vogelweth. She was a member of St. Mary's Church. Surviving are two daughters, two sisters, two brothers, nine grandchildren and one great-grandchild.

Stephen Colmar, St. Stephen, South Bend.
Mrs. Bernard DeKeyser, 73, Sacred Heart, South Bend.
Charles Evans, 58, Little Flower, South Bend.
Orville W. Horton, 59, St. Joseph, South Bend.
John Horvath, 73, Our Lady of Hungary, South Bend.
Mrs. Isabel E. Klinefle, 64, Cathedral, Fort Wayne.
James G. Kline, infant, St. Rose, Monroeville.
Thomas M. Martell, infant, St. Patrick, South Bend.
John Nemeth, 62, Our Lady of Hungary, South Bend.
Elmer J. Wise, 74, St. Jude, Fort Wayne.
Mrs. Mary R. Pete, 73, Our Lady of Hungary, South Bend.
Mrs. Joseph Postlewait, St. Stanislaus, South Bend.
Mrs. Rose Pfeifle, 82, St. Joseph, South Bend.
Mrs. Mary A. Rapp, 91, St. Patrick, Arcola.
Mrs. Gertrude Hinman, St. Patrick, Fort Wayne.
Frederick Sarfert, 66, St. Rose, Monroeville.
Mrs. Elda Sieg, 74, St. Patrick, South Bend.

Court Rules Out Will's Provision

Concord, N.H. — (NC) — The State Supreme Court here has ruled against forcing the estate of the late Annie Byrne of Manchester, to erect a $19,000 tomb in St. Joseph Cemetery in Manchester.

Miss Byrne left a trust fund for this purpose, but cemetery officials could not see how it would be possible to permit the erection of such a large monument.

The matter was then referred to the high court, which settled the issue by invalidating the trust and ruling that the residue of the $19,000 fund should go to the next of kin after a monument of reasonable size had been erected.

C. C. Mothers' Club Holds Membership Drive

Fort Wayne — Annual membership drive of the Central Catholic High School Mother's Club is now being conducted in the various parishes, according to Mrs. Frank Watters, president. Membership tickets can be secured from the following parish chairmen:

Mrs. Max Crosley, St. Andrew's; Mrs. Earl Neuhaus, Queen of Angels; Mrs. Fred Schoppman, St. Jude's; Mrs. John Moran, Sacred Heart; Mrs. John Marches, St. Vincent de Paul; Mrs. Ed Benoman, St. John's (New Haven); Mrs. M. H. Hilt, St. Mary's; Mrs. Erven Huth, St. Joseph's; Mrs. Robert Allgeier, St. John's (Fort Wayne); Mrs. Norbert Koehl, St. Peter's; Mrs. Walter Baron, St. Hyacinth's; Mrs. Eugene Sarrazine, Precious Blood; Mrs. Howard Brooks, St. Patrick's; Mrs. Paul Lauer, Cathedral.

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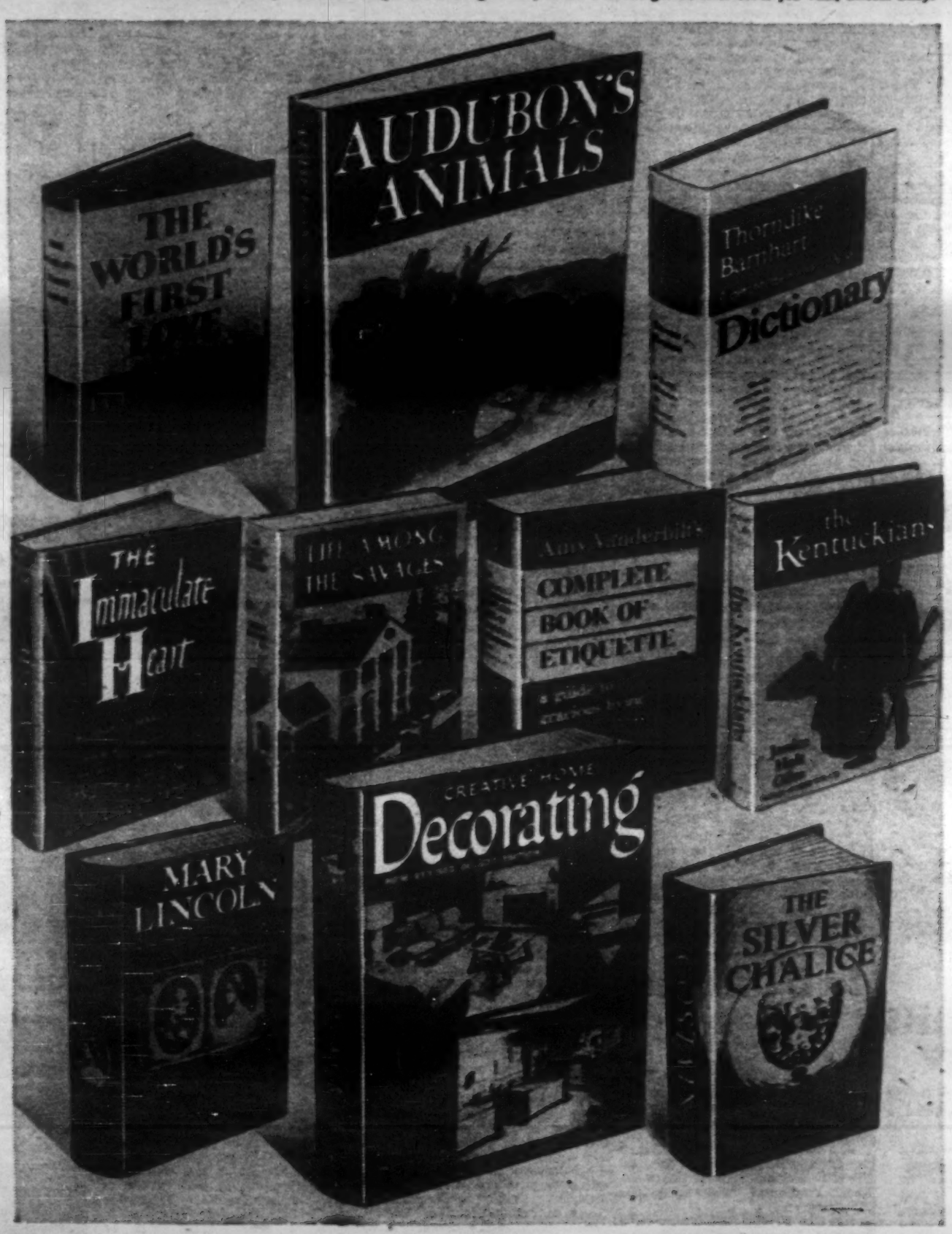

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St. Joseph High School Ends Season Undefeated

Indians One Of Nine Unblemished Teams In State

By GERARD HEKKER

Victory No. 9 was hard to get and at times it looked like it might not come. But it did and the Indians of St. Joseph's high school in South Bend ended the season with an unblemished record, one of nine schools in the state.

This was the big game of the year for the Indians. They ran all over their eight previous opponents, winning each game by a wide margin. South Bend's John Adams high school was the only city school on the schedule and, because of the competition they played, they were figured to be tough. They were.

After a scoreless first half, St. Joe finally got a drive rolling and Ken Tepe pounded over from the one-foot line late in the third quarter. From their own 29, the Saints needed 10 plays to reach paydirt. Harry Becker's boot provided what was to be the margin of victory.

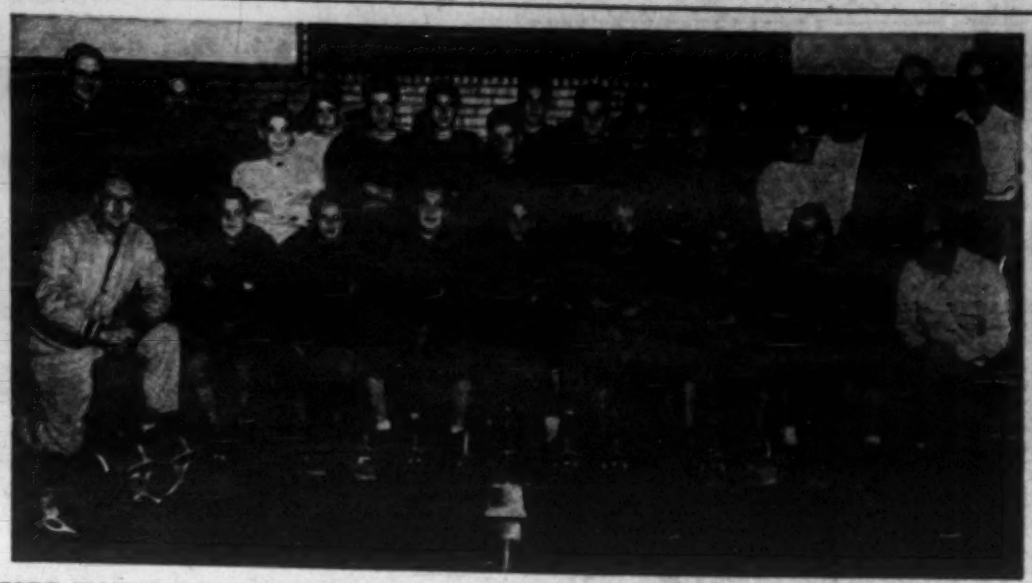
Adams score came with 3 minutes to play in the game. Dick Wedel got behind the St. Joe defense and gathered in a 35-yard pass from Quarterback Tom Goldsberry on the Indians 21 and raced untouched for the touchdown. Goldsberry's kick for the extra point went wide and the contest was decided. St. Joe 7, Adams 6.

The perfect season gave Indian Coach Francis Curran a two-year mark of 14 victories, one defeat and a tie. Last year he led the South Bend Catholic eleven, the combined elements of Central Catholic and South Bend Catholic, to a 5-1-1 mark.

Watching the Indians play for the first time, this observer was impressed with the smooth operation of the St. Joe eleven. Extremely well-coached, the Saints last Friday night played the game with sureness and confidence. Whenever they were in trouble, it just took a little extra effort to get out.

Another pleasing feature of last week's games was the magnificent support given by the St. Joseph's followers. A good two-thirds of the 6,000 frozen fans on hand were Indian supporters. This fine example of school spirit is a very encouraging sign for the future.

Now that the helmets and other grid equipment are being stored away, football will fade quickly from prominence at St. Joseph high school. Basketball is rapidly coming on the scene and this observer hopes that the Saints will be equally successful in their court competitions. With the same spirit and following, the Indians should be a team to watch when the sectional tournament arrives in February.



FORT WAYNE C.Y.O. SUNDAY LEAGUE CHAMPS — Precious Blood grade school football team of Fort Wayne copped the title in the C.Y.O. Sunday League. Shown in the picture, front row (left to right) are: John Noonan, coach; Michale Perriguery, James Christie, Gerry Perriguery, Robert Krouse, Robert Quinn, Robert Jones, Howard Merkler and Frank Odou, assistant coach. Back row: Rev. Ronald Green, C.PP.S., director of athletics; Dennis Weissert, assistant coach; Larry Pond, Joseph Eucker, Tom Schenkel, James Bell, Larry Lerch, Joseph Williams, captain; Tom O'Keefe, Raymond Quinn, Julian Horstman, Donald Cuney, Stephen Bender, Jim Schenkel, Rev. S. J. Kremer, C.PP.S., pastor and James Boyer, assistant coach.

Essential Mark Of Greatness

Leahy Calls Irish 'Unselfish'; Meet North Carolina Saturday

Coach Frank Leahy had some very interesting things to say after Notre Dame's thrilling 28-20 victory over Penn's Fighting Quakers.

"If I had to use one word to describe these lads, it would be unselfishness. I have never seen a bunch of boys so unselfish.

"Often when a team has one player who gets a great deal of publicity, the other players cool on him and say, 'Okay, if he's so hot, let's see what he can do by himself.'

"In our case, John Lattner has come in for an unusual amount of attention. He's already made All America . . .

"But instead of resenting him the boys all idolize him . . . They think he's wonderful. It's this sort of spirit which has jelled our lads into the team it is."

Win, lose or draw, this is a great Notre Dame team. Its greatness lies in this attitude of unselfishness. Contrary to many existing reports, it is a team, not just one man.

Certainly no one will deny the great contribution Lattner has made to many of the Irish victories this fall. He is a brilliant all-around football player with tremendous offensive and defensive ability. You could get many an argument as to whether Lattner is better at defense or offense.

But, no honest follower of the game can deny the tremendous part the other members of the Notre Dame squad have played in the six victories thus far. They are playing, so to speak, in the shadow of Lattner's publicity, and, as Mr. Leahy points out, they don't mind it one bit. That is the essential mark of greatness.

This Saturday the Irish invade Chapel Hill, N.C. This is the fifth year in succession for the Notre Dame-North Carolina clash and the Tarheels have yet to gain a victory.

In 1949, the first game of the series was played in Yankee Stadium with the Irish romping to a second half victory, 42-6. The two games following were much closer with Notre Dame winning 14-7 in 1950 and 12-7 at Chapel Hill in 1951. Last season the Irish scored their fourth straight victory over the Tarheels, 34-14 at Notre Dame stadium.

This season, North Carolina started off the campaign, under their new head coach George Barclay, with three straight victories. During the recent weeks, they have dropped decisions to Maryland, Georgia, Tennessee, and South Carolina.

"It's impossible to play our type

Continued on page 8A

Hammond Noll Drops Finale To Cathedral

By JOHN A. CENGEL

Hammond—Spurred on by a rabid crowd, Indianapolis Cathedral eked out a two touchdown win over the Hammond Warriors, 27-13. The game was on an even basis until the last 1½ minutes of the second quarter. It was then that the Fighting Irish scored two quick touchdowns which enabled them to win.

The Irish broke the ice and scored when, after recovering a fumble on the Noll 26 yard line, they pounded the middle of the line repeatedly. After nine plays, John McGinty was sprawled in the Warriors' end zone.

Early in the second stanza Cathedral fumbled on its own 18 where Noll recovered it. A short pass of six yards put the Warriors back into the game. The place kick put them ahead.

After the kickoff, the Irish made a sustained march of 60 yards to put them again in the lead. James Mescall was the boy who toted the pigskin into the chalked heaven.

Coming right back, Noll scored on a pass play from Kapuscinski to Loneski traversing 20 yards. Previous to this, Loneski had caught a 55 yard pass to set up the score.

With one minute and forty seconds left in the first half, Noll kicked to the Irish 13 yard line. A 73 yard pass play from Dave Latz to Jim Fralich worked.

On the first play after the kickoff, Noll fumbled. Paul Tuttle picked the ball out of the air and ran 30 yards for a score for the Irish.

The only score in the entire second half occurred when Noll's Ed Gardner was caught in the end zone for a safety. Noll, however, was knocking on the door when the game ended. Gardner has just passed for 60 yards to Kapuscinski. It was first and goal; but time ran out.

Pumas To Try To End Season On Happy Side

Collegeville — St. Joseph's College Pumas, who started the 1953 gridiron season with a bang at St. Ambrose, are liable to end it the same way. The Collegeville boys, who toppled St. Norbert's Green Knights with a 12-7 score last Saturday night, look only for a conquest of Lewis College now for a happy conclusion to the not-always-happy season.

Outplaying the Knights on their home field, the Pumas kept St. Norbert's scoreless until the last four minutes of the game. Tackling and blocking were sharp, and the line charged well throughout the game.

Clayton Klein, St. Joseph's tall halfback from Lake Village, made both scores for the Pumas. In the second quarter he caught a 10-yard pass on the 35-yard line and ran the rest of the way for a touchdown. The second score was made in the fourth quarter by a charge over left tackle for four yards to cross the goal.

The Pumas close their season this Saturday afternoon on the home field, when they take on the Lewis College Flyers, from Lockport, Ill.

St. Joe College Opens Court Season Nov. 21

Collegeville—With St. Joseph's 21-game, 1953-54 basketball season slated to get under way November 21, Coach Dick Scharf has begun to intensify the Puma squad's practice sessions in preparation for a successful defense of the team's co-championship in the I. C. C.

Coach Scharf has been unwilling to commit himself on the team's chances of repeating last year's record, but having lost only two men from the 1952-53 squad through graduation, the prospects for this season would seem to be anything but gloomy.

Lost via graduation were Jack Dwyer, All-Conference and All-Catholic selection last year at center, and Bill Elbert, rebounding specialist at forward. Filling the shoes of these two standouts undoubtedly will prove to be a difficult job.

Eight returning lettermen form the nucleus of this year's squad, and they are ably supported by last year's Jay-Vees and a fine crop of new freshmen talent.

The returning veterans are led by two juniors—big, aggressive Don Merki, All-Conference forward and Puma scoring leader, and small, cool-headed Willie Kellogg, playmaker and ball-handler extraordinary, at guard.

Other lettermen include Chet Pilat, outstanding as a freshman two years ago but hindered by ineligibility the first part of last season; Forward Bernie Boff, the only senior on this year's squad; Timmy O'Brien, a guard who saw plenty of action last season; Marv Hackman, Ed O'Rourke and Terry McCarthy.

A heavy schedule has been arranged for this year, including 12 conference games to be played on a home-and-home basis. With the addition of DePauw to the conference, and with many of the teams seeking to avenge last year's defeats, the St. Joe Pumas face a long, arduous road in their quest of a second I. C. C. crown.

Directs Women's Group

Kitchener, Ont. — (NC) — Bishop W. J. Smith of Pembroke, Ont., has taken over the duties of national director of the Catholic Women's League of Canada, succeeding Bishop J. C. Cody of London, Ont.

The 80,000 member CWL held its annual congress here and re-elected Mrs. Fred Drake of Regina as president, by acclamation. Mrs. D. M. O'Brien of Edmonton is the national secretary and Mrs. Catherine Toal of London, Ont., the treasurer.

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DISCUSS FUTURE PLANS FOR COLLEGE—Future plans for St. Mary's College, Notre Dame, including the announcement of two new buildings to be built in the next two years, were discussed in meeting last week of the College's Board of Lay Advisors. Taking part in the meetings were, seated, (left to right): Bernard J. Voll, South Bend; Sister M. Gerald, C.S.C., general treasurer of the Sisters of Holy Cross; Mother M. Kathyrn Marie, C.S.C., provincial of the Sisters of Holy Cross; John J. O'Laughlin, Oak Park, Ill., vice president of the board; Sister M. Madeleva, C.S.C., college president; William S. Miller, Chicago; Mrs. T. F. McGee, Chicago. Standing, (left) T. B. Cosgrove, Los Angeles, Calif.; Robert L. Oare, South Bend.

College And School News

St. Mary's College Plans Summer Tour; New Wing Occupied At St. Joe High

Preliminary plans for a six to eight week St. Mary's College "Summer in Europe" during 1954 were announced this week by Sister M. Madeleva, C.S.C., president of the College.

The student trip, to be organized by a College committee during the winter months, will include an itinerary adapted to the interests of the students.

Already scheduled for the Saint Mary's students who will leave the United States at the close of the school year are visits for research and study at two of Europe's outstanding institutions of higher learning. As an important part of the trip, the students will stop at Oxford University of England and Fribourg University in Switzerland.

The full schedule of classes for all 730 pupils in the new St. Joseph High School got under way last week. The finishing touches are complete on the south wing, which will be occupied by the girls and the last of the classroom furniture was moved in. All classrooms in the two wings of the school are now complete. The center wing, which will house offices, laboratories and special rooms, will be ready in about two months.

Catherine Gallagher, well known book authority and lecturer of Chicago, will address the personnel of St. Joseph's Hospital, the School of Nursing and its Alumni November 23 in the auditorium of the Nurse's Residence. Her appearance is sponsored by the library of the school.

Miss Gallagher, who is director of services of the Thomas More Association of Chicago, has been speaking to audiences in the Archdiocese of Chicago and in neighboring dioceses for the past four years.

The favorite beaux of St. Mary's Academy girls were honored guest at the annual Father-Daughter Dinner Sunday afternoon November 8 in the Bronzewood Room of the Hotel LaSalle, South Bend. This is a traditional fund-raising project sponsored by the staff of the Madonna, the school yearbook.

More than 475 Notre Dame honor students may be absent from class an unlimited number of times, according to a new University regulation announced today by the Rev. Philip S. Moore, C.S.C., vice-president in charge of academic affairs.

Undergraduates named on the Dean's Honor List as having academic averages of 88% or better may skip class without penalty, but will be held personally responsible for any class work or tests missed by being absent, Father Moore explained.

Four Fort Wayne students are enrolled at Xavier University, Cincinnati, this semester. They are Michael Dahm, 2007 Kensington Boulevard; Benjamin W. Leuthan, 4133 Hoagland Avenue; James R. Steckbeck, 4615 Beaver Avenue, and Donald Tourney, 2206 Freeman Street.

Mrs. Gallagher Speaks At St. Joseph's Hospital; Students Honor Fathers

The Rev. John M. Oesterreicher, Director of the Institute of Judaeo-Christian Studies, Seton Hall University, will speak on Monday afternoon, November 16, at St. Mary's College, Notre Dame, on Richard Baumann's recent book, "To See Peter."

The first Catholic priest who has been authorized to translate and comment upon a book of this nature by a non-Catholic author, Father Oesterreicher is a native of Vienna in 1927, migrated to France at the time of the Nazi invasion, and came to the United States in 1940.

Diocesan Family Life Leaders Hold Seminar

Springfield, Mass.—(NC)—Family duties themselves bar many parents from taking part in meetings concerned with the family apostolate, so there should be more widespread distribution of literature aiding in the development of the Christian family. This was the gist of discussions held by diocesan Family Life directors and priest-coworkers at an institute held here.

The seminar, sponsored by the Family Life Bureau of the National Catholic Welfare Conference, attracted priests interested in the apostolate in Sees throughout the Northeast. Main purpose of the institute was to provide an occasion for informal detailed discussion of the various approved projects that constitute the family apostolate. According to Father Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, the sessions were of great interest to priests who had served some time in the field, and were especially valuable to those recently assigned to family work. Father William H. Smith, family life director of the Springfield See, said that the participants in the talks were "all very enthusiastic" about the meeting.

Bishops To Hold Plenary Council

Buenos Aires, Argentina —(NC) — A Plenary Council of the Archbishops and Bishops of Argentina — the first in the history of the country — was announced to take place here during November.

The sessions are expected to be devoted to discussing possible revisions of the ecclesiastical legislation of the Argentine Sees, according to the norms of Canon Law. The decisions of the Plenary Council will be binding on all the Dioceses.

DISPLAYS SCIENCE PROJECT — Patrick Ledden, Fort Wayne Central Catholic high school senior, looks over a project on alumina chromatography which he explained last Saturday to delegates at the 21st annual meeting of the Indiana Junior Academy of Science at Earlham College, Richmond. The project was demonstrated last spring in the annual Albertus Magnus Science Club Exhibit at Central Catholic and received an Honorable Mention award in the Future Scientists of America Foundation Awards Program sponsored by the American Society for Metals.

In My Opinion . . .

Music Appreciation Is Worthy Accomplishment

By ANN EHINGER

Ann Ehinger is a senior at Decatur Catholic high school. An active worker, her name is found quite regularly on the honor roll. She is news editor of the school paper, the DC Hi-Light. Ann has been taking piano lessons for nine years and often serves as accompanist to various singing groups. She is the daughter of Mr. and Mrs. Leo Ehinger of Decatur.

Hark! Are you listening? If you are, you can hear music in places where you do not expect it at all.

All music is not produced by orchestras, bands or single instruments. Wind blowing through the leaves, water running over rocks, the songs of our feathered comrades—these are a few examples of another kind of music, equally pleasing and delightful to the human ear.

The characteristics of music—sound, rhythm, and tone—make possible through their different forms of combination a wonderful variety of glorious melodies. Not all sounds are music—most certainly not! The ear that has been trained to recognize the harmonious blending of true tones, the rich and full resonance of a clear sweet voice, and the charm of beautiful, deep overtones has discovered a source of pure joy.

I believe that everyone can learn to appreciate music, even though no two people have exactly the same tastes for it. I find that most teenagers like myself enjoy classical music just as much as popular, jazz, or boogie-woogie—types of music so often associated with their likes. Of course, training in music appreciation will play a great part in forming a true judgment and sound opinion of what is really **good music**. A study of the famous musicians and their incomparable masterpieces proves a splendid means in acquiring the ability to recognize what is truly great in music.

Ann Ehinger

Have you ever noticed a boy walking along with his hands in his pockets, whistling? Or a girl humming a little tune over and over again? Happiness is usually the cause of both forms of melody. Music offers an outlet or medium of expression for the emotions, particularly for joy. The glad heart bursts out naturally into song! Again—the soft, plaintive tones of some lovely violin solo can bring

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Do Your Part Toward Erection Of Mary's Shrine

The centenary of the promulgation of Our Lady's Immaculate Conception will be observed from December 8, 1953 to December 8, 1954. Since the Mother of God is the Patroness of our nation every Catholic should be willing to make a cheerful and loving offering to the fund now being raised to erect a beautiful basilica as a national shrine to her honor in Washington, D. C. The national shrine offering is to be made on December 6.

Beginning November 2, all parochial school children will be requested to present a mite for this purpose each week until Mary's feast, December 8.

Youth Analyzes

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word. It stems, we are told, from an anti-social attitude on the part of the youth.

"Its roots, however, are immersed in the contempt for youth at which this otherwise great country of ours has arrived, in its smug conception of civilization. Birth control is a conspiracy aimed at the young before they are even born; private homes have placed a ban on present and future children, while housing projects, with their lack of leadership, good example, inspiration and recreational facilities, create a ghetto of immoral and licentious living habits; our educational systems are geared only for the brilliant few to the disadvantage of the mediocre many; industry has seen fit to concern itself only with the prestige and profits of its own generation with scant provision for the youth who are America's hope and future; liquor and narcotics and indecent literature are theirs for the asking, while all the tricks of the gunman's trade are paraded through their living rooms via the radio and television programs we adults create."

These thoughts threaded through much of the discussion in a week and one-half program that was full of highlights—and of surprises.

Three Archbishops and more than a score of Bishops presided at various functions; but for the Youth convention itself, they and other adults stayed in the background, letting the young people carry the ball.

Opening Mass of the convention was a dialogue Mass, offered by Bishop Vincent S. Waters of Raleigh. At a Communion breakfast after the Mass, the young people were told that "like a seed, youth is valued not for what it has done, but for what it can do," by Father Joseph Manton, C.SS.R., of the Redemptorists' Mission Church in Roxbury, Mass., who frequently has spoken on The Catholic Hour radio program.

He recalled the scepticism of the Apostle Andrew who asked "What are these among so many?" before Christ multiplied a youth's five barley loaves and two fishes to feed 10,000.

"Your little—the basket at which all the Andrews of the world turn up their noses—placed in the hands of Christ can do a lot," he said.

On the following day, the young people witnessed the Solemn Liturgy of the St. John Chrysostom offered in the Old Slavonic language, mother of modern Russian, by Auxiliary Bishop Ambrose R. Senyshyn, O.S.B.M., of the Ukrainian Greek-Rite Diocese.

As the youth convention drew to its close, the Boston Garden was filled to its 13,909 capacity with delegates, youth contingents from all over the Boston archdiocese, and their clergy and lay leaders. They assisted at a Solemn Pontifical Mass offered by Archbishop Cushing.

The Mass, televised by Station WBZ-TV, was the most brilliant function of all three conventions. Virtually all of the 30 Hierarchy members attending the conventions were present. Music was by the massed voices of the girls of Archbishop Cushing High School. A parade of color bearers carried the 59 flags of the United Nations to places in a ring around the garden. A dozen priests brought Holy Communion to the hundreds of out-of-town delegates in the special horse-shoe section reserved for them. Other special sections were occupied by nuns and Brothers, by hundreds of clergy, and by scores of visiting dignitaries of Church and state.

At an earlier session a teenager who had known the meaning of Godless totalitarian rule from the inside told the young people of her own and her family's experiences when they were snatched from their home in Poland by the nazis and sent to a labor camp. Sixteen-year-old Diane Bierman told how the arrival of American liberating troops saved their lives and how the help of the National Catholic Resettlement Council brought them safely to the United States. Diane is now a student at Boston's Cathedral High School.

Louis F. Budenz, former communist editor who returned to the Catholic faith six years ago, was to have shared the platform with Miss Bierman. Grounded in New York by weather, he told reporters by phone that he had planned to warn the Youth of America against a new communist program: "The Reds," he said, "are currently seeking to 'reinfiltrate' youth groups and other organizations. Their immediate goals are to gain favor for Russia's 'peace' moves and make the West capitulate before them," he said.

The convention's surprises were to be found mostly in the notes introduced by the youngsters' own exuberant spirits. Impossible to miss were the varied costumes and badges by which some of the groups identified themselves. Red felt tyrolean hats with green feathers marked the various Ohio delegations, who had agreed on these insignia at a regional meeting a few weeks earlier. A large delegation was on hand from Buffalo, where the national Episcopal Moderator of diocesan youth activities, Bishop Leo R. Smith, is Auxiliary Bishop. Buffalo's mark was blue denim engineers' caps and canes—sported by boys and girls alike. Black cellophane derby hats marked the Newark archdiocese's contingent, while in a spirit of all-out hospitality Detroit group wore 3-inch lapel plaques reading "Come up and see me sometime."

Catholic Action Means, Let's Do It Ourselves

Boston — (NC) — Delegates to the Catholic Youth convention here were given "the score" on Catholic Action in a few quick lines by one convention speaker. He said:

"Catholic Action means helping your Bishop do the work of the Church — to teach, to make holy, to reform society.

"When we were kids we used to say, 'Why can't he do it?' 'Why can't Johnny wash the dishes?' 'Why can't Millie play with the baby so he won't cry?'

"When we grow up we find ourselves saying, 'Why doesn't Eisenhower do something about it?' 'Why doesn't the mayor do something?' 'Why doesn't the Bishop do something?'

"When you start saying, 'Why don't I do something about it?' you've got the beginnings of Catholic Action. Start asking yourself, 'What can I do?'"

The speaker was Auxiliary Bishop Leo R. Smith of Buffalo, Episcopal Moderator of the N. C. W. C. Youth department's diocesan section.

Leahy Calls

Continued from page 7A

of schedule week in and week out without having a letdown," Coach Leahy said last week. "We are on the spot every week and have to come up with an inspired performance.

"Our lads haven't had a letdown yet and I'm worried about when it might come . . .

"Too, this is a season of upsets. It has me puzzled. I can't put my finger on the reason. I think it must be because of the new substitution rule but I can't nail it down.

"Michigan State losing to Purdue . . . Dartmouth gets beat 55-7 by Navy and then turns around to beat a good Yale team 32-0 . . . Southern California loses to Oregon . . . It just doesn't figure and I keep wondering when it might happen to us.

"It makes one shiver."

This Saturday could be the day, but we doubt it. The going might be rough at Chapel Hill but the final outcome should result in victory no. 7. Prediction: Notre Dame 28, North Carolina 12.—G.J.H.

In My Opinion

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sweet comfort and peace to a mind distressed. Truly, the oft-quoted passage — "Music hath charms to soothe the savage beast" —is not to be denied.

Music likewise offers a magic means of transportation—to the imagination. In a moment it can carry the listener to the wilds of Africa where he hears the throbbing notes of the tom-tom as black forms dance their solemn rites; then whish!—he is off again to the icefields of Alaska. Again, he may be dancing to the dreamy melody of one of Straus' waltzes on one of the beautiful ballroom floors of some enchanted castle. There is music to match one's every mood.

In my opinion, there is nothing like music to bring the keenest satisfaction to the minds and hearts of all who listen to it, young and old alike. Why not begin now to train our ears to be attune to the exquisite music which will form one of the supreme delights of our true home-heaven!

Chicago Priest

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His first parish assignment was at St. Aloysius church in Chicago, where he served for three years as a curate. A talented preacher, he served for the next 15 years as a member of the Chicago Archdiocesan Mission Band and for the last three years has been rector of the Angel Guardian Orphanage.

Chicago —(NC)— Msgr. Thomas J. Reed, vice president of the Catholic Church Extension Society, has been elevated to Domestic Prelate with the title of Right Reverend Monsignor, it has been announced here.

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